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LETTER FROM MR. L. GROUT; JUNE 26,
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AT the commencement of his letter Mr. Grout speaks of the many labors calling for his attention, and the impossibility of doing, in each department, what seems necessary to be done. The number of youth under instruction at the station is twenty, and about three hours' time each day is all he finds to devote to them. "I wish it were in my power," he says, "to do more, and when actually engaged in teaching, I often feel that I must, and will, at least double the time given to the instruction of these youth. And then, when I am visiting this wretched people at their miserable kraals, and looking upon the universal degradation of their undying souls, it seems to be my first and chief duty to labor for the moral deliverance and elevation of the mass, and I resolve to see them oftener and spend a longer time with them at their own homes." He then refers to the great amount of labor and care required to provide for temporal wants, to preserve life and health, and adds, "None but a missionary knows the number and variety of his cares and labors."

Importance of Education.

I think the importance of educating this people is strongly impressed upon our mission; and that it can hardly be overrated. But it is a work beset with difficulty, and some of the obstacles to

its progress are peculiar and great. Education, in the ordinary acceptation of the term, is not known among this people, and how can it be prized? There is every where a curiosity to see a book, and to read in it, at least for a few times. But the wild roving Zulu, all decked with beads and feathers and furry thongs, and delighting in the chase and the dance and the indulgence of his appetite and passions, neither knows the nature of an education, nor desires the reality of it. And then again, among this people, the value of a man is measured chiefly by the number of his cattle and wives; and the value of a woman, by her ability to dig in the fields, and to bear burdens. The object of pursuit and the end of life, their idol and their curse, is polygamy. Hence the little boy must commence his career by herding cattle, carry it on by obtaining them, and complete it by exchanging them for wives; and the little girl must commence hers by preparing herself for the market, and end it in serving the pleasure of her purchaser. This is their education and the end of their life. The cultivation of the intellectual and moral powers would be to them of no service in the pursuit of these things, and they are quick enough to see it. Children and youth may, to a certain extent, be profitably employed in our service. Some are indispensable, and these may be brought under instruction. Perhaps some of the

children living very near a station, can be gathered, almost daily, to read ; especially if they are too young to be of any value at work. And a few may now be found who begin to feel the power of religious truth, and are desirous of cultivating the heart and mind, that they may be fitted to serve God and enjoy him. But an idle and fleeting curiosity, a stupid indifference, or an hearty opposition, must be encountered in the mass of the people, before they can be brought into any permanent and uninterrupted system of instruction. These are some of the obstacles which meet us in the work of education ; but they ought to be so many incentives to the work and not dissuasives from it, for they are but so many demonstrations of its importance.

I have said that some have begun to feel the power of religious truth, and to see the value of moral and mental cultivation ; and a few of these are able, and more are willing, to give their time and strength to it. They have an insatiable thirst for knowledge, and are ready to give up all other pursuits that they may acquire it. And we hope that some of them have a portion of that spirit of self-denial and love for souls, which guided the Master whom they profess to serve. This is solid ground of encouragement, and calls for onward movement. They need to be called out and trained for God and his service. If properly educated and directed they will make valuable co-workers,—the best means by which the great mass of the people may be reached and their apathy or opposition removed. These young men are now connected with several different stations, and need more instruction than the missionary at the station can find time to impart while attending to his other duties. Hence the necessity of attempting to establish a *seminary* ; some place of intellectual, moral and religious instruction, where a course of education may be instituted for the more advanced and hopeful pupils in our families ; that they may be elevated and trained to teach others, and to preach the gospel ; or to engage, successfully, in any other work to which, in the providence of God, they may be called. It is in this light that we have, as a mission, felt ourselves called upon to take immediate measures for establishing such an institution, and have appointed a committee to take up and prosecute the work, trusting that our friends and patrons in America will heartily approve the measure, and, with a ready hand, sustain us in it.

Appeal for a Printer.

You will also be officially informed that the mission are in pressing need of a printer. Nothing, save the power of God sent down from heaven, is more needed by us, at the present moment, than an intelligent, industrious, missionary printer. We have now a mission of nine men and are expecting more soon ; we have family schools and are about establishing a seminary ; we have a few readers of the Scriptures in their own tongue ; we have pupils ready to take up various branches of useful study, and we have a good printing-press. But we have no printer and next to no books. A small book of sixteen printed hymns, a little spelling book of about thirty pages, and two tracts of selections of Scripture, of about sixty pages each, make up the substance of our catalogue of available books in the Zulu language. Our press has done nothing for two years and our mission is already suffering the sad consequence. We have several productions nearly or quite ready for the press, but we have nobody to print them. And, unless we can get a printer from home, we must see our hands tied and all our energies crippled ; or we must cast lots and call one of our missionaries to give up his station, learn the printer's art, and take charge of the press. Shall we suffer this paralysis ? Shall we make this sacrifice ? Printers, friends and servants of God ! will you not come, one of you, and devote the remainder of your powers, and all your attainments, to the noble work of giving the Holy Gospel, and other precious books, to these perishing sons of Africa ? O come, and in the day of final reckoning many clothed in garments of light and love shall stand up and call you blessed, and tell of leaves from the tree of life scattered by your hands, and sanctified by God's grace, to the healing and saving of their souls.

JOURNAL OF MR. BRYANT.

THE following extracts from the journal of Mr. Bryant will be found to present interesting matter upon a variety of topics, and will aid the careful reader to form correct impressions in regard to the circumstances of our missionaries in South Africa.

Jan. 17, 1849. Heard a wailing for a man who died a miserable death from a disease which cannot be described. During his sickness, which lasted several

weeks, I visited him frequently, and generally found him seated on a mat, under a small tree, near his house. At one of my early visits he seemed somewhat interested in the truth, listened with attention to my remarks, and made some inquiries about repentance and prayer; which gave me a little hope that this dark-minded heathen might yet be enlightened and receive the Savior; but at each subsequent visit he seemed as careless as ever. He would talk with interest about his corn and hens, his goats and cattle, but when I recalled his thoughts to his condition as a sinner, and pointed him to the Savior, he sat in silence, as if he felt compelled to give respectful attention to an unwelcome message. Two days ago I heard that he was worse, and hastened to his hut, to point him, once more, to the Savior of sinners. It was perhaps eight or nine o'clock in the morning. A few rods from his hut I met his son, some twenty years of age, and inquired for his father.

Son. "Father is very sick; not as well as usual."

Missionary.—"I have come to see him."

S.—"He is very sick, he can talk but little and you cannot see him."

M.—"But I have come on purpose, and wish to speak only a few words."

S.—"Father is in the hut, not able to go out."

M.—"I am willing to go into the hut and see him there."

S.—"No, the calves are yet there, the hut has not been cleaned out, and you must not go in."

I pressed the point no farther, but having spoken a few words to the son, turned my horse, and rode slowly away. And such is heathenism. This poor man, as long as he was able, sat under his little tree, with no other clothing than two filthy rags suspended about his loins; at night his only bed is a blanket and a rush mat spread on the hard earth; and even his little circular hut, some twelve feet in diameter, must be shared in common by the dying man and his calves. Hard, often, even in this life, is the condition of the heathen, but darker still the prospect that frowns over their coming eternity.

21. (Sabbath.) After preaching to his own congregations, Dr. Adams rode over and held an afternoon service at this place. The congregation was not large, but was more than usually attentive, and we had some evidence of the presence of the Holy Spirit.

Feb. 4. (Sabbath.) So obvious to-day were the indications of the Holy Spirit's presence and agency that I appointed an inquiry meeting for those of my young men and boys who felt disposed to attend, and was gratified to meet ten, all of them more or less impressed, and some of them deeply convinced of their sinfulness.

Serpents—A Superstition.

9. Two days ago a lad in my employ was bitten in the foot by a poisonous serpent. In a little time he was seized with nausea, vomiting and dyspnea, but was relieved by the use of ammonia and other remedies, though his foot still continues swollen and painful. A few weeks ago a person near one of our stations died from a snake bite. I improved the present occasion to remind our youth of the dangers to which they are constantly exposed, and the necessity of being always prepared for death. The occurrence seems to have been the means of deepening the religious impressions not only of the individual bitten, but of several others.

17. To-day two boys came and told me they had discovered a boa constrictor, about half a mile from my house. I asked them why they did not kill it, when one of them replied, "We dare not; if the snake is killed some person will die." I told them I had no such fears, and calling together my ten boys we armed ourselves well with clubs, one person taking along an assagai, or iron spear. Thus equipped we started off, a brother missionary being present and accompanying us. Arriving at the place we found a tall growth of grass and weeds and a few bushes; and, carefully looking about among the grass and bushes, we soon discovered the object of our search, coiled up, quietly taking his rest. The boys closed around, and with their clubs and spear soon achieved what they seemed to regard as a great victory, after which, cutting a hole through the serpent's head, they put a club through it and dragged him home in triumph. He was found, by measurement, to be thirteen feet long, and two feet nine inches in diameter. He was larger than usual, having lately swallowed a kind of antelope, the head and feet of which were easily distinguishable through the serpent's skin. The lower jaw of this boa was divided in front, so that there were in fact two lower jaws, one on each side of the head, by which arrangement the

orifice of the mouth was greatly enlarged. The teeth were sharp and strong, all pointing inwards, towards the throat, thus facilitating the entrance of animals into the throat, but effectually preventing their escape. The whole apparatus of the head was admirably adapted to the purpose of holding and swallowing large animals, without mastication. The boa constrictor is said to be the only serpent in this part of Africa whose bite is not poisonous.

A few words will explain why the boys who found the serpent were afraid to kill him. The people are very careful not to offend the spirits of their ancestors, believing that those spirits (particularly that of their father) have a powerful interest over their destiny. If a snake finds its way into a hut the people seldom kill it, as they believe the reptile is tenanted by some spirit which would be greatly offended by any injury done to the serpent. The souls of common people are supposed to inhabit common snakes, but the ghosts of departed chiefs enter the boa constrictor. The lads who found the boa, believed (as they had been taught by their parents) that the soul of some chief was in the serpent, and, if it were killed, the offended spirit would avenge its death by inflicting death on some person.

Opposition to the Truth.—A Marriage Contract broken.

21. A young man in my employ is engaged to be married to a girl who lives a few miles distant; and, according to native custom, he has paid four cattle and is to pay six more. Since he began to feel interested in religion he has been very desirous that the girl should be taught; and at his request we consented to receive her into our family, provided he could obtain the permission of her parents. To-day he went to ask their consent, at the same time frankly avowing to them his religious convictions, and his abhorrence of polygamy. At this avowal the father was greatly enraged, and forbade the young man to marry his daughter. The cattle which had been paid for her were accordingly returned; the young man drove them away and put them with the cattle of an elder brother.

22. Early this morning a messenger came to tell the young man that his cattle must be taken away, as the elder brother was not willing that the cattle of an *umkolwei*, (believer) should go with

his cattle. The young man, finding himself thus disowned by his friends, took away his cattle and put them with mine.

24. To-day a messenger came from the girl's father, telling the young man that if he would return the cattle he might marry the girl, and she might come and live with us after harvest. On the strength of that promise the young man returned the cattle; but now arose a new difficulty. The girl obstinately refused to marry him, because he was an *umkolwei*, and had forsaken the customs of the people. The cattle were therefore again brought back and put with mine. Thus this courtship is terminated, very much to my satisfaction. I have feared it might prove a snare to him, but the die is now cast, and I hope the last cord is sundered which bound him to heathenism.

A First Prayer Meeting.

If the reader will place himself, in imagination, in the situation of the missionary, surrounded by degraded heathen, for whose salvation he is laboring with intense anxiety while very few give any heed to his instructions, he will be able, perhaps, as he reads the following paragraph, to enter, in some good measure, into the missionary's feelings of joy and gratitude.

25. (Sabbath.) To-day, after meeting, I went to a retired rocky glen, a little distance from my house, to enjoy a season of meditation and prayer. Arriving at the spot, I was surprised to see two of my boys there, on a large flat rock, and they seemed as much surprised to see me. As they rose up to go away, I asked them what they were doing, when, with a little hesitation, one of them replied, "We have come to pray." I told them I had come for the same purpose, and if they had no objection we would all kneel down and unite in prayer together. They assented, and after I had prayed they both followed. In that glen, on that rock, overshadowed by tall branching trees, was held the first prayer-meeting which I have had the happiness to attend with native converts at this station. Could the friends of this mission have listened to those lads, pleading for the salvation of their benighted countrymen, they would have said, "Surely, God is in this place;" and they would have shared something of the joy which I felt, as I gave them some Christian counsel, and then retired from the glen, leaving them to resume their devotions.

Superstitions in regard to Ghosts.

April 2. This morning a woman came to my house looking very sad. In the night she had seen a ghost; it was the spirit of her departed husband, and was black like him. It pierced her side, entered her body, and was then within her, consuming her vitals and destroying her life. In consequence of this visitation, she was afflicted with pain in the head and chest, and an occasional rumbling sound in her stomach and bowels, which she supposed was occasioned by the ghost moving from one part of her body to another. Knowing that ridicule would not eradicate her superstitious fears, while perhaps it might confirm them and close up the only avenue of relief, I assured her that I had sometimes had the same symptoms myself, and had observed them in others, who had never been troubled with ghosts. I explained to her the cause of the rumbling sound, of which she spoke, and reminded her that God was more powerful than all the ghosts in the world, that no evil could come near his people without his permission, and therefore it is well to fear him and pray for his protection; but not to fear the ghosts and pray to them, as the people often do. I then gave her some medicine, expressing at the same time my confident belief that it would help her; and, repeating with some addition the good advice already given, I sent her home. This people, through superstitious fears, "are all their lifetime subject to bondage." When a person is sick, they say, "The spirit calls him," and they not unfrequently slaughter an animal to appease the inexorable ghost. When a person dies, an animal is usually slaughtered, particularly for the benefit of the family of the deceased, that the deadly disease may not cleave to them. On such occasions, however, none of the meat is offered as a sacrifice, but somehow the people contrive to appease the ghost, and yet keep all the meat, with which they gorge themselves till it is consumed. It is surprising how soon a company of people will annihilate an ox. Persons sometimes wear on their arm, as an amulet, the gall of an ox or cow; which is supposed to be a preservative against malignant spirits and diseases.

When a sick person recovers, or a traveler returns safe from a journey, the friends return thanks to the propitious spirit for its aid. But since missionaries have come and made known the

character and providence of God, some of the people return their thanks both to him and to the ghosts; thus reminding us of those liberal people, of a former age, who "feared the Lord, and served their own gods." These, and sundry other superstitions, have planted their roots deep in the hearts of this people; and however frivolous they may appear to us, we can hardly expect to see them entirely eradicated during the present generation.

5. The woman spoken of at the last date came again to-day, looking much more cheerful. She said the medicine which had been given her relieved her in part and she wanted more. No further allusion was made to the black ghost.

10. Large numbers of people have passed our house to-day, going to a native dance. The girl who has been already spoken of, (Feb. 21 and 24,) has shown her determined attachment to heathenism, by marrying another man, who already had one wife and several children. She has gone to her new home, and the dance is to be attended this afternoon and evening. Scores of people have passed, dressed in all their savage finery; that is to say, the women wearing about their loins a cow-skin blanket, the edges of which are often bound with beads of different colors; the men having strips of skin fastened around their arms, hips and ankles. The most popular skins for these occasions are those of the monkey and leopard, but in default of these, strips of calfskin, or goatskin, are made to answer the same purpose. Many, of both sexes, have also a profusion of beads fastened about their head and neck, their arms and bodies. Every woman carries in her hand a club from four to six feet long, and many of the men carry in one hand a shield made of some hard, thick skin, and in the other a few sticks, or small clubs.

The dancers generally arrange themselves in a circular, or semi-circular, form, and the dancing (if such it can be called) consists chiefly in stamping lightly on the ground, swinging the hands up and down in unison with the movement of the feet, and chanting a kind of tune. The men grunt out a kind of hum-drum base, while the women shout and scream, varying from high to low, or from low to high, as ease or custom may dictate; and sometimes all break forth into shouting and yelling, which may be heard a considerable distance. These orgies frequently commence early in the after-

noon, and continue into the night. The sport is sometimes heightened by introducing a bullock into the ring, and as he goes round and round, one pulls his tail, another seizes his foot, or performs some other fool-hardy feat. If the ox breaks through the circle, as he sometimes does, the whole company set up a new and louder shouting, as they rush away, trying to surround the animal and bring him back to his place. At these dances the people often shout themselves hoarse, and by exposing their nearly naked bodies, bathed perhaps in perspiration, to the cool night winds, many of them contract rheumatic and pulmonary diseases, which serve to embitter and shorten their days. But the physical mischiefs of these dances are among the least deplorable. If we may credit the testimony of converted natives, these dances are often occasions of the most revolting licentiousness; and while some of the company are dancing and shouting, others retire from the circle and engage in the commission of wickedness, the bare allusion to which is hardly tolerable. "It is a shame even to speak of those things that are done of them in secret;" and the story of their depravity must remain untold until published amid the revelations of the final judgment. Oh, when will this people be as active in the service of God, as they now are in the service of Satan?

"Can the Ethiopian change his skin?"

The truthfulness of the strong expressions in the second paragraph below, will be more readily felt by those who have been upon missionary ground, and have made efforts to civilize and elevate barbarians, than by others. But the missionary enterprise is doing much to enlighten the Christian community upon this subject; and it is of great importance that the community should be enlightened;—should understand and feel that the Gospel is the only efficient civilizing agent.

12. The ordinary dress of the people is much like the dancing dress already described, omitting the beads. The apparel usually worn by men is simply strips of skin, fastened by one end and hanging down about the hips; though, in cold and stormy weather, such of the men as can afford the luxury wrap themselves in a blanket. The dress of married women consists of a cow-skin blanket doubled, and worn round the hips; in addition to which some females near our stations, wear a piece of cotton cloth over their shoulders. It is very evident

that the mass of the people want no other clothing. "It is our custom to go naked," they say, and this they seem to think a sufficient answer to all the arguments that can be used in favor of wearing clothes. We require all in our employ to be decently clad; but I have known young men, on leaving our service, to throw off their clothing and go naked from choice.

Of fourteen young men who have left my employ within two years, one has since been converted at another station, and of course clothes himself; thirteen have returned to their heathen friends and go as naked as ever. Some of these young men had remained with me only one or two months, and some had remained more than a year. These are painful facts, and I mention them to show how utterly futile is the attempt to civilize these people without first converting them. Wash a pig, shut him up in a parlor, and you may perhaps keep him clean for a while; but as soon as he is free, he will return to his wallowing in the mire. Change him into a lamb and he will at once abandon some of his filthy habits. To think of civilizing the heathen without converting them, seems to me about as wise as to think of transforming a drove of swine into lambs, merely by washing them and putting on a fleece of wool. If in twelve months, a young man will not become civilized enough to clothe himself, how long will it take to civilize a nation? The gospel being the grand remedy devised by God for the elevation and salvation of the degraded, the attempt to find a better way is a virtual impeachment of his wisdom; and never will he endorse with his blessing any scheme of social or moral elevation which dishonors his gospel and himself.

An interesting case of Conversion.

This one case serves to exhibit the power and sovereignty of the grace of God; while the fact that there has been *but one* case out of the family of the missionary, shows the importance of bringing the heathen under a *continued* Christian influence.

24. Only one person out of our family has indulged hope in Christ during the late religious interest at this station; and his case is so peculiar as to merit a brief description. He is nearly blind, being just able to distinguish black objects from white, and sunshine from shade. Ten or twelve years ago he lived with some of our missionaries, and treasured

up in his memory many of their religious instructions. About eighteen months ago I noticed him occasionally at meetings. As time passed on he came more and more regularly, listening, often, with deep interest and attention. Near the close of the year 1848, he brought his little son, wishing me to receive him and teach him. As he said nothing about the pay for the lad's services I was a little surprised, this request being (if I mistake not) the only one of the kind that I have received in Africa. On entering into conversation, I found him far more intelligent and candid than I expected. About that time he also wished me to take into my employ two young men, his friends, for whom he expressed a strong desire that they might be instructed. As I could not then conveniently take them, he would not be satisfied till I had promised to receive them into the first opening that should occur. Much to his joy I was able to fulfill that promise a few weeks after. During this time I had frequent conversation with him, and was encouraged, by his conversation, to hope that he was indeed feeling after the way of life.

A few weeks after the commencement of the present year, he procured clothing for himself and wife. This was taking a great and good step. It showed that his mind was moved in the right direction; he had come up to the point of renouncing heathenism; and if he was not then a child of God, he soon after gave clear and satisfactory evidence that he had become such. Since that time he has come to this station regularly on Saturday night, and remains till Monday morning; that he may enjoy Christian society and attend all the services which we hold with and for the youth in our employ. And that he may not be burdensome to us, he usually sends over his food before he comes himself. He lives several miles distant, and as he comes along the people often jeer at him, and reproach him for leaving the customs of his people and adopting the customs of white men; but he seems decided in his attachment to the gospel. On one occasion I asked him how he felt when men thus derided him and called him names. His reply was, "I am sorry for them in my heart, and pray to God that they may be enlightened and saved."

May 10. The blind man has left his old kraal and companions, and is now building near this station. He can easily follow the beaten foot-path to the bush,

where he feels of this tree and that, till he finds one that suits him, which he cuts down and draws to the place where he is making his hut and his cattle-fold.

Opposition because of the work of the Spirit.

May 18. While we rejoice in seeing some among this people born into the kingdom of God, we are grieved to see others arraying themselves in opposition to the truth, and cleaving to heathenism with a still stronger grasp. With great effort we sustained a school at this place till the Spirit of God was poured out, and then our school was immediately broken up. It was in vain that we conversed with the people and urged them still to send their children; their work had suddenly accumulated on their hands to such an extent that not a child could be spared to attend school. The young men who were inquiring the way of life were said to be "crazy," or "mad;" and the people obviously were afraid that their children would catch the contagion and "be made to repent." The opposition, thus far, has not been open and violent, but efforts have been made to annoy the converts and to get them away from my service. So strong has been the feeling that one small tribe, of about one hundred people, have just removed to a region about forty miles distant. Different persons assigned different reasons for removing, but the great motive evidently was, hatred of the truth, and a desire to escape from the light that was poured upon many of their wicked practices. Looked at with the eye of sense these things may appear discouraging; but we have never expected to see this people converted and these strong holds of satan demolished without opposition. This opposition, therefore, does not frighten or dishearten us, for we regard it only as the throes and groans of heathenism, which has already received successive wounds from the sword of the Spirit. It is our aim, meekly yet pungently, to press home the truths of the Bible on the conscience of these heathen, and leave the issue with God.

A Monthly Concert.

June 4. This evening (it being the first Monday of the month) we held the monthly concert of prayer, as usual. About twenty-five persons were present, and several of our young men led in prayer. From the Dayspring for Sep-

tember, 1848, I read an article entitled "A Converted Cripple," showed them the picture of the man who had neither hands nor feet, and reminded them of the superior facilities they enjoyed for learning and obeying the truth. All listened attentively, and from their subsequent prayers it was evident that the narrative had made some impression on their hearts. At the close of the meeting we took up, for the first time at this station, a collection, amounting to about \$1 33, which was contributed wholly by the youth in our family.

At the close of these extracts from his journal, under date of June 20th, Mr. Bryant says, "There are nine or ten persons of whom we have hope. I have not received any into the church, but if they continue to appear as well as they have done, I probably shall receive some of them in two or three months. There are no new cases of interest."

Madura.

LETTER FROM MR. HERRICK, AUGUST 8,
1849.

MR. HERRICK first acknowledges the goodness of God in the preservation of his life and health. During the three years he has been at Tirumungulam, he has "scarcely been hindered at all by sickness," and says "I know not but my health is now as firm as when I left America." His labors in the villages continue much the same as heretofore, and he has recently taken a new village under his care. Some notice of the boy referred to in the following paragraph, will be found in the Herald for June, 1849, page 207.

The little boy in one of my village schools, of whom I spoke in my last, continues to appear well. The next time I visited that village after writing that letter, I found proof that what I had heard was not without foundation. The father of the boy had become alarmed and had removed both his sons to a heathen school. The little boy came to see me and told me he had rather attend our school, but that in the heathen school he did not practice heathen ceremonies. He and his brother have since returned to our school. When at the village a short time ago, I had an interview with him, and was much pleased both with his modest deportment and the propriety with which he answered the questions put to him. I think he has as correct an idea of the fall, and plan of salvation, as many children of his age in America

who have the advantages of Sabbath school instruction. After repeating the fifth commandment he said of his own accord, "If our parents tell us to do what is contrary to the commands of God, we must not do it; we must not worship idols though they tell us to."

Pleasant Visit to a new part of the Field.

Last week I spent three days in a part of my field I had not before visited, and I do not know when I have passed three days more pleasantly. I was permitted to address large numbers of people, most of whom listened attentively, and some with much apparent satisfaction. In a village six miles from here, my attention was attracted by a boy, fourteen or fifteen years of age, who had no heathen marks about him, and who, the people told me, was accustomed neither to worship idols nor perform other heathen ceremonies. I afterwards learned that he was once a monitor in a school formerly supported in the village by the mission, and was gratified to find that he could readily answer any question in a small catechism usually taught in our schools. I visited a village fifteen miles from here, in which there are twelve or fifteen families who have requested Christian instruction. They are mostly Roman Catholics, and, as they are far away from Roman priests, and have not for many years received a visit from one, I have hopes that we may be able to exert over them an influence for good. In returning home, I halted in a village on a back road, about ten miles from here. More than a hundred people immediately assembled, to whom I preached Jesus Christ. After I had closed my remarks, a man exclaimed with great earnestness, "Never from the beginning has any one been here before to tell of these things." I promised that if my health was spared, I would come again before long and tell them more.

Should not the fact be pondered by Christians, that 'never from the beginning had any one been there before to tell of these things?' Who is responsible for this?

Ignorance and Superstition.

I was often impressed while on this tour with the child-like ignorance of these poor people. I will mention but one instance. Near the centre of a village I visited, stands a large tree, around which has been raised a mound of earth.

Inclosed by a mud wall built upon the mound, stands a wooden post, three or four feet in height, and near this a hewn stone, about three feet long, and three or four inches in diameter. The post has become black by having been often besmeared with oil, and bears the dignified appellation of swamie. The top of the stone has been hollowed out so as to form a cup capable of holding a small quantity of oil, and serves as a lamp to give light to the god. Several iron staples, to which small chains are attached, have been driven into a limb of the tree. Fastened to the chains are from fifteen to twenty small bells, and about the same number of large hooked knives. I asked the object of the bells and knives, and was told that the god is accustomed to go on hunting excursions at night; that the bells are needed to startle the animals from their hiding places, and the knives to attack them with.

At our last communion season the oldest boy of our boarding-school was received into the church. I have never felt more encouraged than at present, nor more happy in my work. Should the Lord continue to me life and health, and enable me to be faithful in my work, I have no doubt that I shall yet see many of these poor people casting away their idols and turning to the worship of the true God.

Ahmednuggur.

LETTER FROM MR. WILDER, JULY 21,
1849.

Religious Interest.

THE following extract from a letter from Mr. Wilder will be read with interest. It will awaken gratitude, and should call forth fervent prayer.

Just at present we have much to encourage us from the increasing religious interest in the seminary. A little band of five or six Christian youth, most of them connected with the seminary, have long been accustomed to meet me in my study one evening in a week, to pray for the youth connected with our schools. These meetings have gradually increased in interest, and the earnest prayers of some show true anxiety for the salvation of souls; and though we rejoice with trembling, yet we have the joy of feeling that some mercy drops are descending.

Some weeks ago, one young man in

the seminary came, voluntarily, to converse about his soul. He repeated his visits, evincing a most gratifying earnestness, and soon there came another and another, and the number has now increased to five. Three of them profess true repentance and faith in Christ, and ask to be received into the church. One has privately broken caste, and thus given proof of his firm purpose to renounce heathenism.

The state of feeling in the seminary is so marked as to be quite observable to all who are praying for this object. One of our native preachers yesterday remarked that he thought this must be what we meant by a revival. Had we a different state of society we might hope, with the blessing of God, soon to see the whole school share in it, manifesting a deep and general interest for the salvation of their souls. As it is we feel the most trembling solicitude. Of the five who come to me so frequently, no two are aware of each other's feelings. They come singly, and late at night, each supposing himself alone in his anxiety about his soul. Christians in America might suppose this to result from improper fear, and want of courage to confess Christ before men. But they will think differently when they know that the mere suspicion of these young men's state of feeling would lead their parents to remove them forcibly from our school and influence, and do all in their power to prevent them from ever professing Christ. It is this fact which dictates caution. Were the feelings and purposes of these youth known beyond the gates of our compounds, a sad excitement would result. The whole city would be in an uproar. The consequences would be fatal to our hopes in regard to others, if not indeed in regard to those already anxious; and many interesting youth would be removed forever from the reach of our influence. This state of things, rightly viewed, will give you a correct impression of the painful caution and extreme anxiety, to which we are constantly subjected in all our direct labors for the salvation of souls. [It should be understood that these remarks refer to the conversion of those of good caste. When mahars are converted, there is no excitement. Few notice or care about it.] We have now quite a number of promising and well-educated youth in our seminary, whose consciences are enlightened and convinced of the truth, and who seem balancing the momentous question, hesitating

whether they will yield to conscience, and the claims of God's word, or go back to the darkness of idolatry, or choose the third alternative and become absolute infidels. This third class is daily increasing in India, and we must expect it as an unavoidable result of an increase of knowledge, unsanctified and unaccompanied by that truth which alone can make wise unto salvation. Could we speak to your circles of praying Christians we would say, Pray, pray earnestly that the Spirit of God may come and consecrate this talent, and save these precious souls. We have great hopes that there is mercy in store for us, and that the faithful labors of so many years in this seminary are not to be without precious fruit.

Nestorians.

LETTER FROM MR. COCHRAN, AUGUST 27,
1849.

THE following communication will show that this mission, though not at present favored with the converting influences of the Spirit as in former months, is by no means left without tokens of good. The testimony at the close of the letter, in regard to the deportment of the recent converts, will be noticed with gratitude.

There is at present quite an unusual interest in the preaching department of our labors. The Lord has, the present season, given us access to a large number of villages that have, especially during the late disturbances occasioned by the Patriarch, been nearly or wholly closed against us. And the recent revival has called into the field several new, and quite gifted and zealous, preachers of the word. All the native preachers in our employ, and a few members of our male seminary who are spending their vacation in study, unite with ourselves in preaching regularly, once or twice every Sabbath, in the villages near us. In all places regularly supplied, very respectable congregations are gathered, and generally in places occasionally visited, the people readily assemble, and attentively, if not eagerly, listen to the messages of life. On the plain of Barandooz adjacent to Seir, there has been, for some months past, a very pleasing increase of interest, in the observance of the public means of grace, and, consequently, a corresponding abatement of prejudice and opposition to our work. This season Dr. Perkins and myself, in

connection with the young men of the seminary, and pious helpers resident at Seir, have regularly supplied six of these villages, and also occasionally visited several others. The last Sabbath ten villages were visited. The average congregations, in all these places taken together, for the last two months has been about forty-eight adults, at least twice as many as could have been gathered three or four months ago; and a very respectable number considering that the Nestorian portion of the inhabitants in these villages is not large. A few Sabbaths ago I preached in Disattica, a village of Barandooz ten miles distant from Seir, to a congregation of about a hundred, assembled in the church at the call of the priest. This village, in connection with many others in that vicinity, last year espoused the cause of Mar Shimon, opposed the establishment of a school, and shut out the preacher of the gospel. But now that the Patriarch has left the country, they seem to have come to a better mind, and are particularly desirous of regaining the favor of the mission, and of enjoying the benefits of our labors. The priest related an incident to Meerzu, our gate-keeper, who accompanied me in this instance, somewhat amusing in itself, as well as an illustration of the power of trivial incidents to sway the minds of this ignorant, superstitious and fickle people. During the excitement of the last season, a satellite of Mar Shimon assembled the people in the church, on one occasion, for the purpose of uniting them in opposition to the mission. There happened to be a crazy man in the village who intruded himself upon the assembly, and requesting permission to speak a word, proceeded as follows: "My friends, I am crazy. You all know I am crazy. But I wish to tell you one thing. *Mar Shimon, our Patriarch, is more crazy than I am.* He, a stranger, weak, and without a single weapon in his hands, hopes to conquer the missionaries, and with them all the English in the country, for the English are one. He is a crazy man, and his counsels will come to nought." The effect of these words was probably not lost at the time, but of late they have come to be regarded not only as truthful, but even prophetic; and the people seem more willing at present to abide by the counsels of the lunatic, than to listen further to the crafty and malicious designs of their Patriarch.

The last Sabbath I preached in a village adjacent to Disattica. The principal man of the village, a for-

mer friend of the Patriarch, but one of the many that abandoned him even before he left Oroomiah, promptly assembled the villagers, and himself, and all the congregation listened to the truths of the gospel with grateful interest, and even marked seriousness. Three or four of the inhabitants of this village are very humble, consistent Christians, converts of the last and of the previous revivals.

The increasing readiness of the inhabitants of this portion of the Plain to hear the word of God, (a fact doubtless attributable solely to the more abundant labors bestowed here the present season, and not to any peculiarity in the field itself,) although it does not indicate a "special spirit of inquiry," nor a saving interest in the truth, is, nevertheless, a very encouraging circumstance, as showing a cessation of hostile feeling, and the prevalence of more enlightened and less bigoted sentiments. We know also that "faith cometh by hearing, and hearing by the word of God." This people all need the gospel, and how much they need it! They have indeed the form of godliness, but they have long since lost the power, and are groping in darkness, the victims of destructive and self-justifying error, to which they cling with the greater tenacity, on account of the worthy name they bear and the semblance of truth they inherit. But though far from a saving knowledge of Christ, yet with "line upon line," and "precept upon precept;" and especially, with the quickening energies of the Holy Spirit, shed upon them from on high, we may hope and firmly believe, that they will yet be raised up to life and salvation. *May the Lord hasten this blessed work in his own time.*

The present season has been one of political and general quiet, and the saints among us have consequently "had rest," and we trust have been "edified." The converts of the recent revival, with very few exceptions, continue to give us a good degree of evidence of genuine piety, and continued growth in grace; and while they are perhaps less stable, and less uniformly consistent in their walk and conversation, and, in this respect, inferior to young converts in more enlightened lands, they nevertheless furnish some traits of Christian character that are peculiarly encouraging and worthy of mention. Their habitual prayerfulness and humility are worthy of all praise, and their attachment to the ordinary means of grace is remarkably

strong and controlling in its influence. Ordinary hinderances are not often found sufficient to keep them from the house of prayer. In Geog Tapa, aside from the daily morning and evening prayers in the church, there is a prayer-meeting held every evening in the week, at which an average of sixty or seventy individuals are present. This meeting is held rather late in the evening, and on the roof of a house in an elevated and central part of the village, and the exercises are conducted in a tone of voice sufficiently loud to be heard by most of the villagers, who are on the roofs at this hour, and who listen and enjoy the service.

The quiet and solemnity during this meeting is strongly indicative of the great and important change that has been wrought in that village. Last season similar meetings were interrupted, and nearly broken up, by the vile songs and the tumult of individuals of the "baser sort." But now, partly, perhaps, through fear of the Malek—a subject of the late revival who always attends the meetings, and partly, it is hoped, from a better sense of propriety, all are overawed and kept in silence. Deacon John thinks the converts of Geog Tapa are very exemplary in their "walk and conversation," and are truly lights and guides to the blind around them.

JOURNAL OF JOHN.

DEACON Guergis and John had just completed a preaching tour of about ten days through the mountain districts of Tergawer, Gawar and Jeloo, and Mr. Cochran sends the following extracts from the journal of John.

Leaving Gawar we went to Ishtazin, in Jeloo, and entered into the house of a brother, whose name is Marogin; a man poor in this world's goods, but rich in faith and good works. From the depths of his poverty he treated us kindly and hospitably. He heard our words with gladness; also others assembled, and listened to us attentively. We requested Marogin to find a man to conduct us to the summer encampment of Saat. It was necessary that we have a protector, because the tents of a tribe of Koords, called Ormerai, who are not perfectly subject to the Turks, were pitched on our road. But our host, although he inquired much, could not find a man to accompany us, and seeing our necessity, he said, "For the sake of the cause of Christ, and not for money, I will go with you."

He is a man bent down with rheumatism, and we wondered when we saw that he, so

infirm and crippled, was willing to go a day's journey with us. We arose the next morning very early, and set out on our way. Thanks to God, the Koords, whom we feared, showed us mercy and also gave us bread. A little after we set out two men from Jeloo overtook us, and ascended to the summer encampment with us. We quickly began to speak with them about spiritual things, so that our ascent, although very steep and difficult, did not appear long or tiresome. Being not accustomed to wear snow shoes, I slipped much in the most rugged and snowy places, and was scarcely able to ascend; but one of these men that had overtaken us and had become our companions, walked so as to set his feet by the side of mine, to prevent me from slipping, until we reached the summit. These individuals rejoiced much that they could hear from us the words of life and salvation. After a long journey we arrived at the encampment, and found that Deacon Guergis was acquainted with this people, having seen them once before when preaching on this route. They were much pleased with our errand and our words. They told us that their priest, and all the people of the district with the exception of three or four families, had become Catholics. We were much grieved, and spake earnestly with the men of the tents concerning their foundations, that they might be established in the true faith. We also made known to them the errors and idolatries of papacy. We then left the tents, and descending into the valley of Saat we came to the house of the priest of those villages. After some friendly salutations we began to speak to him about the first and second commandments. We discussed with him the doctrines of papacy, and overcame him, and he received our words. When the people heard that strangers had arrived they came to us. Those that had gone over to papacy with their priest, when they saw that he was conquered, relented and turned back, and received our doctrines with much joy.

On the following morning we went with the priest to a neighboring village. There the people were assembling in great numbers from morning till afternoon, and we sat in our place, eating breakfast and dinner without rising up, so constantly were we preaching to the people. Both Nestorians and Papists assembled, and there was a great dispute among themselves when they heard the true doctrines of the Bible. Some believed, and others disputed with those that were persuaded by us. Several times we requested them to listen in silence, while we preached to them from the word of God. At other times, when they fell to disputing, we brought references from the Bible till they received our words. There remained only one very proud and stubborn man, whose name was Sleeva, who would not be silent.

Our companion, Marogin, who had remained in a village above us, came to us at this time, and when he heard our discussion

he began to speak to Sleeva with much boldness, concerning salvation by Christ, until that proud man became silent. The assembly wondered much that poor man from Jeloo, a district less learned and less jealous for the ordinances of the church than any other among the Nestorians, could speak such words. Our discussion, and our preaching on that day was concerning the mediation of Christ, the sin of worshiping saints and images, and the necessity of repentance before God and faith in the Lord Jesus Christ in order that men may be saved. Those that had been firm in the belief of the doctrines of papacy were greatly shaken by the references we brought, and those that were halting between the two religions were firmly set on the foundations of the old faith. The priest also received our doctrines and renounced the errors of papacy.

In the afternoon we arose and returned to the village of the priest. In the evening we went to the church and preached concerning the *prodigal son*. The people heard our words with much eagerness. After we had finished preaching we returned to the house of the priest, and again the people came together and we spake with them. Early on the morning of the holy Sabbath we went to the church and again preached. They were saying, "What are these words that we hear; they seem to us as a dream." Again we went to the house of the priest and sat under some trees. Very many men came unto us and received our words gladly. Until the middle of the afternoon we continued speaking and preaching to the different classes of men that came to us from the villages.

We departed from that place and went to a village situated in the valley above. There was only one Nestorian house there, and we spent the night in it. All the others were Catholics. The villagers assembled and listened to our words, and did not permit us to sleep till a very late hour. They besought us to remain with them longer, but on account of their poverty we did not dare to make them trouble.

The next morning, at dawn, we arose and returned to the village of Marogin in Jeloo. On account of the distance, and the extreme difficulties of the road, we did not reach the village till after sunset. We went to a retired place to pray, and when we had finished our prayers our host came unto us and said, "Behold, Hasan Agha" [the Turkish officer], "has sent for you." We arose, fatigued by a whole day's travel over the snowy mountains, and descended by moonlight to another village, the residence of the officer. [John states that the descent of this mountain was in many places so steep and difficult, that they could not retain their foothold, and were obliged to prostrate themselves on their backs and slide down. Old father Marogin, however, was so bent over by rheumatism that he could not lie on his back, and was obliged to slide on his side, with his head resting upon one hand. Such are mountain highways!] When we had

reached his house and had sat down, he inquired what men we were. Providentially those two young men that had overtaken us when crossing the mountains to Saat, and had heard and received our words with gladness, had now returned to Jeloo and were sitting in presence of the Turkish officer. One of these, and another grey-bearded man, answered the officer saying, "They are some deacons and teachers and admonishers of those who have departed from the true faith." The officer answered, "That is the business of their Patriarch and not mine." He asked us if we had passports. We replied, We are not acquainted with the customs of your country. When we came to your land no man told us we must take passports, therefore we have none. A Nestorian Malek, who was present, said to us, "Your feet must be put in the stocks, because you are going about deceiving our people and persuading them to depart from the truth, and to become English. Have you a letter from Mar Shimon, that you may come among us?" We answered, "Sir! not one span have we departed from the Bible. Have we done an evil thing that we have preached repentance before God, and faith in the Lord Jesus Christ, that you may not perish in your sins?" The officer then asked us, if we were traveling by permission of Mar Shimon? We replied, "It is now sixteen years since the missionaries have been laboring in Oroomiah, establishing schools, distributing books, and preaching the words of the holy gospel; and this is the fifth time that I have come to the mountains. Four times under the government of Noorally Bey I have safely traveled here." The officer continued, "We and Mar Shimon are one family; if you have not his permission you have not ours." We replied, "Honored Sir! have we not done well that we have been turning to the old faith these hundred families in Saat that had become papists?" He said, "Perhaps you are thieves that have come into the country of our Sultan." We answered, "We will bring witnesses from these villages who will testify who we are." "Oh," said he, "since you are known here I will not punish you, but will send you to Gavar, to the superior officer. He will do with you as he pleases."

He then dismissed us for the night, that we might be ready in the morning to go to Gavar. In the morning very many men came from the villages and entreated the officer that he would not punish us, nor send us to Gavar. For their sakes, thanks to God, he released us. We understand that a bishop, who had passed through the village where we were sitting on the first day we came to Jeloo, and who had gone to this officer, caused our arrest. We also heard that Mar Shimon had sent messages to the people that they should not receive preachers if they should come among them. We much wished to spend many days in the mountains, but through fear of certain Koords who had not yet submitted

to Turkish authority, and because we had no passports, we returned to Oroomiah.

Trebizond.

LETTER FROM MR. POWERS, SEPTEMBER 4, 1849.

Death of Mr. Hohannes.

WITH the missionary's feelings, both of sorrow and of joy, in connection with the circumstances mentioned in this communication, there will be many to sympathize. May there be many to pray that much good may result to the widow and to the church from this affliction.

The little church in Trebizond has recently sustained a severe loss in the death of one of its most valued members, Mr. Hohannes, who died on the 15th ult. His death was occasioned by a terrible sore under his left arm, which first made its appearance, one or two years ago, as a very slight swelling merely. Months passed without his taking the least notice of it, the swelling meantime gradually increasing. At length he had recourse to a quack, who attended upon him two or three months, and brought his patient nearly to the grave. A regular physician was then applied to, but it was too late. He gradually wasted away till the morning of the day on which he died, when a bleeding from the sore commenced, doubtless from the opening of a blood-vessel, and he died about sundown. It is said among the Armenians themselves, though I do not vouch for the correctness of it without further examination, that this sore was occasioned by the cruel treatment Mr. Hohannes received, a little more than three years ago, from the Armenian Priamates, when he was subjected to imprisonment, cold, hunger, and the bastinado, for the truth's sake. This much is certain, that at that time he was cruelly treated and suffered much; and when released from his confinement was scarcely alive, being in a state of insensibility, unable to speak or open his mouth even. I recollect myself sending a physician to his relief, with all speed, at the time.

The character of Mr. Hohannes as a Christian, has been one of the—perhaps the—most unexceptionable among us. I know of no one in this church concerning whom so few things derogatory might have been said. If there was a member of this church to whom we might apply the words "diligent in business, fervent in spirit, serving the Lord," that member

was Mr. Hohannes. His reason was unclouded to the last moment, and his faith never wavered. He conversed freely during all his sickness on the concerns of his soul, and the interests of Zion; always cheerful, always resigned. By working day and night he had just got out of debt for his house, had been married about a year to a woman, who, with the utmost tenderness and fidelity, has attended upon him during his trying sickness, and whose confinement is daily expected. Yet he never intimated that it was hard for him to be called away just at this time, when, if ever, life must seem desirable. Many times did he bless God for having given him so kind a wife to take care of him. On the last day of his life he saw, with a smile, his life's blood flowing in almost a constant stream from his sore; and to his weeping parents and other friends who stood around him, he said, "When I was born, you smiled, and I cried; now I smile, why do you weep?" He gave many and faithful exhortations to his sorrowing wife, who is not pious, though thoughtful, and to others also as he had opportunity, not only on his dying day, but during previous weeks. On his own account he felt no regret at dying. About ten minutes before he breathed his last I said to him, you are going only a very little while before us; we shall soon follow you and meet you, I trust, in heaven. To which he replied, "I hope so." And then, with a view to ascertain how long we thought he might live, inquired, "Do you think in the course of an hour I shall see my Lord?"

Mr. Hohannes has suffered much from his parents, who have never ceased to trouble him for his adherence to the truth. But he will suffer no more. All his sufferings, whether from persecution or sickness, he has borne with a meekness and patience that have won the admiration of all. He lived the life, and has died the death, of the righteous. Two things, in view of his death, give me great satisfaction. First, That in this church, where so many things have given us grief, there should have been one so signal instance of the power of divine grace. It is full of comfort and encouragement to us in our work. We have not labored for naught and in vain. The salvation of one such soul is a rich reward for all the missionary labor that has been expended in Trebizond. Secondly, That the surviving members have had so bright an example of a living faith in a dying hour. We can now

point them to an example of the power of faith and of religion, of which they have been eye and ear witnesses.

This is the first death which has occurred in the church at Trebizond since its organization, more than three years since.

Aintab.

LETTER FROM DOCT. SMITH, AUGUST 1, 1848.

THE object of this letter is to communicate the most important facts brought to light by a recent visit to Arabkir. "The trip occupied the interval between June 21st and July 27th." Doct. Smith had for his companion in the journey, a devoted member of the Aintab church, who speaks the modern Armenian fluently; "which, though not used at all in Aintab, is spoken as the main language in all the Armenian communities which we visited."

Beleren.

After three days ride we reached the village of Beleren, where we spent the Sabbath among a population of sixty or eighty Armenians. Having no priest to prejudice their minds, this people were easy of access, and much of the day was spent in instructing them in divine truth. Two men informed us that since the reports of the evangelical movements in Aintab reached this village, they have been reading attentively the ancient Armenian Scriptures, for the purpose of investigating the alledged views of the Protestants; and that they now greatly rejoiced in the privilege of seeing some of them. After passing over the field of doctrinal inquiries, among questions of practice they seemed most tried as to the course they should pursue in the education of their children; and one of them inquired whether it might not be best to remove to Aintab for this purpose. We have, in our church, an active brother of fifty or more years of age, who is well known and much respected by the inhabitants of this and the neighboring villages, and who might be useful among them as a *colporteur*; but we have been prevented thus far from sending him there, solely for the want of twenty or thirty dollars, the expense incident to a trip of two or three months.

Malatia.

Four days farther brought us to Malatia, where is a population of three to five thousand Armenians. We spent

nine days in this city, and during the whole time, if we except two or three persons, were in constant, unrestrained intercourse with this large community. The individuals excepted are persons who have avowed their Protestant sentiments in times past, and were cautioned privately by the Vartabed against visiting us or receiving us into their houses. One of these men became enlightened in Aintab, during a stay of some weeks which he made here in 1848, and since that time he has been an attentive reader of the New Testament which he bought then. About two months before our visit, he wrote for and obtained from us, by a muleteer, a copy of the Old Testament; and in this short interval he had become familiar with many important passages in the Psalms and prophets. As an aid in his investigations, one of our brethren furnished him, a year ago, with a list of proof passages upon important doctrines and duties; and these he has wielded with great power, in his intercourse with his nation. Various attempts have been made to annoy him, but his extensive friendship with Mohammedans has made them of little avail, and lately the Vartabed, to prevent his formal separation from the Armenian church, has foregone, in case of his daughter, a large marriage fee, and ordered the priest to tie the knot gratuitously. Through the Vartabed's personal efforts, however, this man and two of those who are known as his disciples, were prevented from being with us as much as they desired, though he came repeatedly, and afforded us many proofs of his warm and intelligent attachment to the truth. Probably we conversed on the subject of religion with two or three hundred Armenians during our stay in Malatia, and among them several manifested a deep interest in what they heard. I cannot refrain from recording one incident in detail.

A Merchant's Prejudice Removed.

A merchant from Caisarea, who was occupying a room in the khan where we were, was so prejudiced against us from reports, that when others were constantly calling, he kept aloof from all intercourse with us. One day the Vartabed requested him to bring my companion to the episcopate, and as a former acquaintance was given as a reason, I advised our brother to accept the invitation. After usual salutations the merchant addressed the Vartabed,—“Holy Father, I

have heard much of this new sect, (Protestant,) will you do me the favor to question this man on some of the points of difference between his church and ours,”—and thus the way was opened to a discussion of two hours. In its progress the Vartabed evinced a commendable degree of candor, and where the errors of his church are gross he confessed them so; and on one or two important points where he declared the Armenians were not in error, he admitted that “the fathers” were their only authority. After leaving the episcopate the merchant avowed his full conviction that all he had heretofore heard against the Protestants was calumny, and he evidently was shocked at the guilt of their ecclesiastics, who, knowing the truth, contended against it. Subsequently his intercourse with us was frequent, and, on leaving, we sold him a book on Christian doctrine, and he declared his intention to test all its teachings by the Scriptures, of which he has a complete copy.

Arabkir.

Three days from Malatia brought them to Arabkir, where they remained twelve days. The visit to this place had been induced by the report, which was current some months before, and which has been several times referred to in previous letters from the missionaries, that some hundreds in the place had openly avowed evangelical views; and by the fact that their Vartabed had publicly espoused Protestantism, and joined the Protestant community in Aintab. Arabkir is about two hundred miles in a north-north-east direction from Aintab.

We found that the excitement of last winter was a simple struggle between two parties for their candidate for the episcopacy; and that their former Vartabed only commenced preaching Protestantism, when he found that he could no longer hope to retain his elevated position in the Armenian community. But though we may not look upon this ecclesiastic as a self-denying defender of the truth, who forsook voluntarily a lucrative and honorable post to protest against the errors of his church, we cannot but admire the grace of God which convinced him of those errors, so that, when driven from that post, the occasion was made use of by him for preaching publicly the true way of salvation. Many, probably hundreds, thus heard evangelical truths, who would otherwise have died without ever having a doubt excited but that

water baptism was spiritual regeneration, and that confession and penance, without repentance, secures the forgiveness of sins.

We found the number of friendly-disposed persons much larger than it was two years ago, and frequent kind greetings in private places convinced us, in connection with reliable information, that there were many anxious to listen to our instructions. But the efforts of the Vartabed and priests were constant and unwearyed to prevent every kind of intercourse with us, and we only received calls from about thirty Armenians, seven of whom avowed themselves evangelical. No one however has yet been separated from the old church, and all therefore stand in fear of its persecutions. They feel much their need of spiritual food, and yet in their present circumstances they could not make up their minds to go in quest of it at the danger of their ease and worldly gains. It was sad so to leave them; but the strong contrast between the cries of the people of Aintab and vicinity for "Bread," and this turning away from it through fear in Arabkir, was so great, that I deemed it my duty to return home without spending a third of the time which I had originally intended. For the present, the Scriptures and other influences going forth from Erzeroom, through the individuals from Arabkir who reside there, and through the Vartabed of Geghi, who occasionally writes the brethren paternal epistles, are the main hope for the evangelization of Arabkir. From their former Vartabed, who is now with us, we may not hope much; for he is not a learned man, and we have great fears that his principles are not well established.

As his loss of his former honors, and his present position in regard to the truth, seem to have been forced upon him, time alone will show what he is at heart. He has engaged in business for his own support, and while in the pursuit of his worldly concerns, may do much by proclaiming his former views as errors, and his ecclesiastical practices as subversive of the gospel scheme of salvation. His mingling on an equal footing with the large company of devoted brethren found in Aintab, and the Spirit's blessing upon the instructions which he hears from us, may be the means of bringing him, at an early day, to the foot of the cross, for pardon and eternal life, and we pray daily for this result; though his appearance thus far, we must confess to be that of an unbelieving worldling.

The place of worship at Aintab having become "exceedingly uncomfortably crowded for the summer months," and some persons being prevented from attending services from this cause alone, the missionaries have felt constrained to divide the congregation; "so that hereafter, we shall have in Aintab, two Protestant places of worship on the Sabbath, and two preaching services at each."

In the closing part of his letter, Doct. Smith refers to the many doors open around Aintab, and the loud call for the employment of more native helpers than they have means to employ; and makes an earnest appeal for increased pecuniary aid, that they may, more efficiently, prosecute their work. "The truth is, the Spirit of God has made this place a *centre of light*, and Providence calls upon us to let that light shine; and sad shall we feel if our influence is straitened for want of funds when God so signally invites us to go up and take possession of the land."

Salonica.

LETTER FROM MR. DODD, SEPTEMBER 18, 1849.

Death of Mr. Maynard.

It was mentioned in the last number of the Herald, that a letter had been received from Mr. Dodd, dated September 12, announcing the dangerous illness of his fellow-laborer, Mr. Maynard. There is now the painful necessity of stating, that he is no longer a fellow-laborer on earth. His missionary work, in which he was obviously much interested, has been short; but "God's ways are not our ways."

Mr. Maynard sailed from Boston, for his work among the Jews, on the 30th of January last, accompanied by Mr. Dodd. After spending some time at Constantinople, they arrived at Salonica, the new field which they were to occupy, April 2d. Both have been much encouraged by the appearance of the field, and have looked forward with cheering hope to their future labors. Mr. Maynard's own feelings are indicated in a letter dated August 29th, only a few days before his sickness. "I have not lost a day," he says, "from my own ill health, since I have been here." "I believe we are at least ordinarily successful in the acquisition of this language." "Our English service is attended as well as usual." "There seems to be a prospect that we shall have preaching enough to do, as soon as we are able, in Hebrew-Spanish, Turkish and Greek. *But we want help, and shall want it more.*" "There is an encouraging state of feeling among the Greeks. Two or three young men manifest much friendliness, and seem to be sincere inqui-

ters after the truth." The short tour which he had taken he thought had been of service to his health; as well as by giving him a knowledge of the necessities of the people, and the way in which tours should be conducted for the distribution of the Scriptures.

He was, however, doubtless mistaken as to the real effect of this tour on his health. He went, in company with a clerical friend from Boston, into Thessaly, in the month of August, when the exposure to the direct rays of the sun on the burning plains, and sleeping in the open air at night, (an exposure which was the result of inexperience,) were almost sure to engender dangerous disease, especially in the head. And, in fact, both sickened of the same fever, and both died about the same time, the one at Salonica, as is now to be related, the other in the house of Dr. King at Athens. May other young missionaries profit in view of this painful experience and serious loss to the cause of missions.

This death, of course, does not indicate an unhealthy climate at Salonica, or an unfavorable situation. In a letter dated August 30th, Mr. Dodd had spoken very favorably of the climate, and of the situation they had been enabled to procure. "With the exercise of common prudence," he says, "no greater than would be required at home, we have had our ordinary health." "We have as much reason to expect good health as in any city of the East."

The following letter from Mr. Dodd, giving some particulars in regard to Mr. Maynard's sickness and death is dated September 18th.

I wrote to you last week informing you of the dangerous illness of brother Maynard and the slight hope we entertained that he would recover. Our fears are realized. He died Friday morning, Sept. 14th, half an hour after midnight.

As I think I wrote to you, Mr. Parker, an American clergyman, was visiting us, and desiring to visit Mount Olympus, was anxious that one of us should accompany him. As brother Maynard felt the need of some recreation, after being confined the whole summer, he consented to go. It was excessively warm weather while he was gone, and after his return he complained much of head-ache and sleeplessness, until Saturday, September 1st, when a strong fever set in, accompanied by inflammation of the head. Our physician, in whom we have great confidence, was immediately sent for, and by bleeding and the application of leeches, the fever was apparently subdued and we expected his recovery; but the fever and inflammation of the head broke out afresh, and on Thursday, the 6th, inflammation of the stomach was discovered

also, and notwithstanding repeated applications of leeches, the fever raged on until Sabbath noon, when we thought him dying. But he continued apparently just at the point of death, until Monday morning. He then revived a little, and continued to afford us some hope of his recovery until Thursday night, when he fell asleep.

He was delirious during nearly the whole progress of the disease, sometimes violently so, requiring two at his bedside to take care of him. But this did not prevent our knowing the state of his feelings. His thoughts were mostly upon spiritual things, and his delirium was of these thoughts.

For a few days he seemed like Job, given over into Satan's hands for trial. His sins overwhelmed him. His hope was gone, and he would shriek in his delirium, "I am lost!" "I am this moment in hell!" But he gained the victory through our Lord Jesus Christ over his fears, and from Sabbath morning he seemed to be at rest upon Jesus's bosom.

During Sabbath night he called his wife to his bedside, and gave parting messages to his mother and brothers. On Monday morning he cried out, "Now blessed Savior, receive my spirit among the spirits around thy throne." "Blessed Savior, I trust in thee; though thou slay me, yet will I trust in thee; but thou wilt not slay me for thou hast promised." After this his reason left him, except perhaps at intervals, momentary intervals, of half consciousness. But his delirium showed that his mind was at peace and his fears driven away. He would at times break out into rapturous exclamations, — "What a glorious gospel!" "What a lovely Savior!" and then lay with his hands clasped, looking upward, and with a joyful smile upon his face, for some time.

During the last three hours before death he continued in a heavy stupor, motionless and insensible to any bodily impressions, only breathing. At midnight he gently ceased to breathe, and the spirit returned to God who gave it.

You will know how to sympathize with us in this bereavement. His widow most of all needs sympathy and prayer. We rejoice in the grace God has given her. Our infant station also needs much prayer. God has laid his hand heavily upon it, and taken away the eldest of its two members. I know he can give me grace and strength to perform all its duties alone, and I trust he will do so, and cause the station to prosper hereafter

more abundantly even by this stroke. And will not some of the brethren at home now hear the Macedonian cry? I can utter it with almost agonizing earnestness. Oh! let some one come and fill the breach, and not one only, or even two.

The English brethren here, Messrs. Lord and Goldberg, missionaries to the Jews, have showed us no small kindness. They are true yoke fellows in the Lord. From the beginning of brother Maynard's illness they were unremitting in their kindness, and during the last week took up their abode in our house, and, night and day, shared with us the labor of watching. They have bound themselves to us by tender ties. As fellow workmen in the field of our common Lord, we have sweet communion and many offices of mutual assistance.

Sandwich Islands.

DEATH OF MR. CHAMBERLAIN.

A LETTER from Rev. E. W. Clark, dated Honolulu, August 6th, announces the death of Mr. Chamberlain, the senior secular superintendent of the Sandwich Islands mission. His health had long been feeble and the intelligence of his death was not unexpected. Mr. Chamberlain was a man of no common worth of character, of eminently sound judgment, and of devoted piety, and his loss will be severely felt by the mission. The following obituary notice is taken from the Polynesian.

Died at his residence in this town, July 29th, Mr. LEVI CHAMBERLAIN, for twenty-seven years the senior secular superintendent of the Sandwich Islands mission, aged 56 years 11 months.

Seldom has one more universally, and more deservedly esteemed, been followed to the "house appointed for all living." Many in this community have long witnessed his manner of life, purpose, faith, long-suffering, gentleness, kindness, charity, patience. And those who have known him best, have most admired his disinterested spirit, his enlarged benevolence, his undeviating integrity, his unreserved consecration of time, talents, property, all to the cause of his Redeemer.

The following brief sketch is taken from the sermon preached at his funeral by Rev. E. W. Clark.

Mr. Chamberlain was born in Dover, Vt., August 28, 1792. He early removed to the family of an uncle in Boston, and was there trained to the mercantile profession.

He entertained from childhood a belief in the system of religion denominated evangelical, but he had arrived at full maturity of years before he ventured to indulge a hope

of personal interest in the great salvation. He united with the Park-street church, Boston, September 6, 1818.

When of age, he commenced the mercantile business in Boston for himself. In a few years, by industry and economy, he acquired property to the amount of some thousands of dollars, with the almost sure prospect before him of wealth, and every comfort which heart could wish. But the Savior called him to a higher work, and "immediately he conferred not with flesh and blood." After advising with a few pious and judicious friends, his decision was formed, and although great obstacles lay before him, he was enabled to say, "none of these things move me."

He closed his business and commenced academical studies at Andover. After spending some months there, he was called to aid, for a season, in the labors of the Missionary Rooms, Boston. Here he was brought into close relation to that distinguished Christian philanthropist, Jeremiah Evarts, to whom our departed brother, in many traits of his character, bore a strong resemblance. The same "disinterestedness of spirit, enlarged philanthropy, soundness of judgment, accuracy of detail, laborious industry, undeviating integrity, uniform kindness, and habitual dependence on God," distinguished both these good men. The discerning eye of Evarts perceived in him qualities admirably fitted for an important post in this mission. And the result has abundantly justified the confidence reposed in him.

Feeling called, in providence, to this important work, he relinquished all thoughts of laboring directly in the gospel ministry. After placing his little property where its yearly avails would help forward the cause of missions, he embarked as secular superintendent of the Sandwich Islands mission, with the second company of missionaries sent to this field, and arrived at these Islands, April 27, 1823.

He entered upon his new labors with a self-devotion which has never wavered. He brought to his work a vigorous mind, a sagacious judgment, a body, slender, though exceedingly active and efficient, and a spirit supremely devoted to his Redeemer and the good of his fellow men. His toils were incessant and perplexing. But he shrunk from no sacrifice, no self-denial. He was ready to take the lowest place, the poorest fare and the hardest toil; ready to be a "hewer of wood and drawer of water," in building the temple of the Lord on these shores. To his judicious and economical management of the property committed to his trust, is to be attributed, in a large measure, the efficient and successful operations of this mission.

But his whole energies were not directed to the secular affairs of the mission. He early commenced teaching the art of penmanship, in which he so much excelled, to the more advanced of the native pupils. Among his first scholars was the late Haalilio,

afterwards the King's secretary and ambassador to the United States, England and France. Long and wearisome days he employed in examining native schools. And for a long time he superintended an adult Sabbath school, numbering many hundred pupils. He often expressed his deep interest in these labors, and his regret that he could not spend more time, in testifying directly the gospel of the grace of God to this ignorant and degraded people.

In these, and in the secular labors of his department, he was devotedly engaged, until a latent-disease renewed its attacks and prostrated his strength. Since that time, the more laborious work of his department has devolved on others, but his labors have continued with little interruption, in the midst of great bodily infirmity. His deep interest in the work, and entire devotion to the cause of missions, would not suffer him to be idle. His extensive correspondence with his brethren in the mission and patrons at home, was continued until his strength was entirely prostrated. This correspondence, considering its quantity and its matter, its neatness and accuracy, was truly wonderful.

His long experience, mature judgment and devoted spirit, gave him great influence in our councils. His opinions were frankly and kindly expressed. In his general views and feelings, he leaned to the side of self-denial, of prudence, and of caution. If his advice was not always the best, it was always accompanied with weighty reasons, with the purest motives and the kindest feelings.

Nearly four years ago, by the urgent advice of his brethren and physicians, he consented to try a voyage to China for his health. He subsequently decided to continue his voyage to the United States, when he was permitted to meet once more his two eldest sons, and impart to them a father's counsels. After a voyage around the world and an absence of eighteen months, he arrived again at the Islands, with health but little improved. While absent, he suffered much from hemorrhage at the lungs. Since his return, his bodily strength has been weakness, but his mind has been as vigorous and active as ever, and his soul has been soaring upwards.

Early in the present year, his disease assumed a more threatening aspect. A profuse hemorrhage brought him to the borders of the grave. For some weeks his end was looked upon as near, but his mind remained in full vigor, and he was able still to testify to all around him, the gospel of the grace of God. He did not himself, however, apprehend immediate death. He remarked, "I do not think I shall die now, but I must die soon. I have arrived almost to the banks of Jordan, I do not wish to go back. I dread new struggles with this wicked heart and with the great enemy. But the will of the Lord be done. Yes, the will of the Lord be done."

These struggles with his own heart were often severe. None, but his bosom compan-

ion, knew how severe. But his hope was as "an anchor to the soul, sure and steadfast." The enemy, as he remarked, would sometimes stare him in the face and grin his teeth, "but, I know," said he, "he is chained."

Speaking on one occasion, of the prospect of protracted suffering, he remarked, "If it is for my purification and preparation for heaven, why should I complain? No, I can rejoice in the flames. But if the death struggles are protracted for days, or weeks, it will be trying to the flesh. Not my will, O Lord, but thine be done. Yes, true submission is all I desire. The enemy sometimes tempts me to complain of God. Flesh and blood say, 'Let the time be shortened; but the Lord's time is the best time. His will be done. What are my sufferings compared to the sufferings of the Savior. O, those six hours on the cross!'"

When asked if he was tired of the missionary work, he replied, "O no, far from it, I should love to work longer. My prayer has always been, 'not less labor, not less care, not less responsibility, but more, *more* strength to bear them.' But the Lord has taken away my strength and given my work to others. Perhaps there was pride in that prayer; the Lord knew what was best. His will be done."

To a friend who visited his sick bed after a night attended with heavy thunder, he said, "Did you hear that sweet voice last night? That was the voice of the great I AM. O, how it rolled over our heads! It resounded like sweet music to my ears; yes, speak, Lord, for thy servant heareth."

But the Lord had not yet come to call his servant to himself. After this attack, he revived and lingered for six months on the verge of the grave. He was able at times to sit up and even walk about, but the destroyer was still doing the work of death. His mind was uniformly stayed on God. From the Bible, he derived unfailing support and consolation. With the psalmist, he was able to say, "My flesh and my heart fail, but God is the strength of my heart and my portion forever." Yes, he repeated, with emphasis, "the strength of my heart, the strength of my heart, and my portion forever. What more can I ask?"

On the Sabbath before his death, he remarked, "One more precious Sabbath; I have to-day been comparatively free from pain, and my mind has been peaceful. Praise the Lord for his goodness, O my soul." On the following Saturday, July 25th, a return of hemorrhage warned his attending physician and friends, that his end was near. But he was ready, and only desired a safe and easy passage over Jordan, which request was fully granted. From this time, he was able to converse but little. His mind was peaceful, and he expressed a strong desire to go, but added as usual, "not my will but thine be done."

On Sabbath morning, he was able to bid a last adieu to his family. After taking a most affectionate leave of his companion, and

each of his five children who surrounded his bedside, and imparting to each his last word of exhortation and counsel, and bidding adieu to his physician and other attending friends, without a struggle or a groan, he quietly and calmly ceased to breathe, before the sun had reached its meridian.

This is not the place for an extended analysis of the character of the deceased. He adorned every relation he sustained. As a husband, as a father, as an agent intrusted with great responsibilities, as a member of this mission and of this foreign community, he was the same kind, conscientious, devoted Christian, seeking not his own, but the things which are Jesus Christ's. But he has gone from us, and what a void is left! Who will supply his place? Where will this nation find a more sincere, devoted friend, or this mission and this foreign community a better example of integrity, of kindness, of heavenly piety. Where will she, who for twenty-one years has shared all his joys and all his sorrows, look for counsel, for sympathy, for support. His intelligent countenance and kind voice will no longer cheer her dwelling. The dear children here present, and those in a far distant land, will no longer share his counsels, his love, his prayers. He rests from his labors and his works follow him. He desires no eulogy from us. He trusted to no works of righteousness, which he had done. His language ever was,

“Jesus, thy blood and righteousness,
My beauty are, my heavenly dress.”

In these arrayed, his end was peace, and his hope full of immortality. “Blessed are the dead, who die in the Lord.”

Sioux.

LETTER FROM THE MISSION, SEPTEMBER
12, 1849.

THE success of this mission has not corresponded to its early promise. At first there seemed to be good reason for believing, that the gospel would have as free course among the Dakotas as most other tribes of North American Indians. Within the last few years, however, the labors of the missionaries have apparently yielded but very little fruit. Obstacles which our brethren had foreseen, did not give way as speedily as was anticipated; and others which had not been taken into the account, threw a formidable barrier across their line of operations.

In these circumstances, it has seemed desirable that they should draw up a brief statement, embracing the past history, the present condition, and the future prospects of their work among the Sioux. Such a statement will give the friends of missions a comprehensive view of the facts bearing upon the prosecution of the missionary enterprise in that field, and enable them to sympathize with these messengers of the churches in their labors and trials.

Events may hereafter occur which will make it expedient to discontinue the mission among the Sioux. Still it must be obvious that the time has not come for such a step. The effect of the expected treaty between the United States and this tribe of Indians should be ascertained, before so grave a question is formally entertained.

Hearing the Word.

To one who institutes an inquiry into the success of a mission, perhaps the first question which presents itself will be, “How much interest is felt in the preaching of the Word?” The following extract will show that the report of our brethren among the Dakotas is by no means encouraging.

The congregation at Lac-qui-Parle is usually considerably larger than any other; yet the average weekly attendance on public worship at that place, for several years past, has not exceeded thirty. The average weekly attendance at all our stations, during the past year, has been about sixty; and a large proportion of these were females and children. Indeed, the aggregate number of adult native males, who are in the habit of attending worship regularly, does not exceed nine at all our stations. As the men are so unwilling to frequent our meetings, we endeavor to communicate to them the truths of the gospel in a more private manner, and, with occasional exceptions, they listen to us without caviling; but they have no relish for serious conversation on religious subjects; and the fear of being drawn into such conversation keeps many of them from coming to our houses. We have often visited them at their lodges, for the purpose of making known unto them the glad tidings of salvation; but though we occasionally find one who appears to listen to us with satisfaction, they generally manifest indifference or dislike to the truth, and seem by their manner to say, “Though you may compel us to hear the gospel, we are determined not to obey it.” Some of us have frequently preached in their tents; but we do not find this practice resulting in any particular advantage, except when they are too far from our houses to attend worship with us, as they are not more ready to assemble in an Indian lodge to hear preaching, than at our usual places of worship.

The Church.

But the preaching of the Word, even in these

discouraging circumstances, has not been altogether in vain.

While we lament that so few have believed our report, we have not been left to feel that our labors have been entirely disowned of God. We trust that some precious souls have been brought to the knowledge of the truth, through our instrumentality; but the number of our native converts who by patient continuance in well doing give satisfactory evidence of having been born of the Spirit, is very small. Since the commencement of our mission, we have admitted fifty-seven Indians to the privileges of church fellowship. Of these eight have died in regular standing; and there are now twenty-seven native members connected with our churches.

In passing from this topic the mission add, "We cannot doubt that the preaching of the gospel has had a salutary effect on the minds and character of many who have never been connected with our churches; and some such, we trust, have died in the faith."

Schools.

The efforts which have been made by the mission to introduce schools among the Dakotas, have generally proved unsuccessful. Very few have been willing to receive instruction, for any considerable length of time. "Of the whole number taught by us since we have been here," the brethren say, "not more than one hundred can read and understand the translation of the New Testament; and the number of those who can read fluently, is much smaller."

Parents care too little about the education of their children to compel them to attend school; and we have found it impossible to secure their presence, without offering some stronger inducement than the privilege of being instructed. At the same time, our hold on the children is so slight, and they are so unaccustomed to control, that it is extremely difficult to maintain order in our schools, and quite impossible to bring about the adoption of studious habits.

In fact, what we call schools would hardly be considered worthy of the name among civilized people. Our scholars come at any time during the day, as it best suits their own convenience; and they seldom think of studying their lessons even while in school. The labor of teaching is greatly increased by this irregularity; for as each one consults his own pleasure as to the time of his arrival, and the period of his contin-

uance with us, the teacher is often kept eight or ten hours in attendance on twelve or fifteen pupils, though not one of them may remain more than an hour or two.

The mission next allude to the violent opposition which their schools have encountered, within the last few years; but there seems to be no necessity, after what has already been published, for enlarging upon this topic at the present time.

Loss of Mission Property.

The Sioux have never given their consent, as a people, to our residence among them. Many regard us as intruders, who ought to pay for the privilege of residing in their country; and when we refuse to yield to their exorbitant demands, they think themselves justified in making reprisals on our property, or forbidding their people to listen to our instructions.

No inconsiderable amount of property has been stolen or destroyed by them, especially at the remoter stations. About fifty head of cattle and horses, belonging to the Lac-qui-Parle station alone, have been killed or stolen by the Indians; and a large amount of other property has been lost at that station in a similar way. Though the other stations have suffered less from such depredations, this has been owing either to the fact of their having had less property exposed, or to their having been more under the protection of the garrison at Fort Snelling.

Though the Sioux have made the fact of our coming into their country without their permission a pretext for demanding presents and stealing our effects, it is not probable that our property would have been much more secure if we had obtained their unanimous and formal consent to reside among them. In seeking the gratification of their covetous desires, they show little regard for the rights of others; and if they had no pretext for seizing our property, many of them would not hesitate to take it without a pretext.

That we have not been harmed by them in our persons, has been owing to the watchful care of our heavenly Father; for though the Sioux as a people have generally treated us with greater respect than we could reasonably hope to meet with among lawless savages, we have often been made to feel that we were in the midst of bloody and deceitful men; and some of us have been repeatedly assaulted by them with deadly weapons.

War—Intemperance.

Passing to some of the chief hindrances to the missionary work among the Dakotas, our brethren first speak of their ferocious wars.

Ever since our arrival here, war in its most savage form has been raging, almost without intermission, between the Sioux and the surrounding tribes. Many have been killed near our houses, and some within sight of our doors; and the minds of the Indians have been kept in a state of excitement extremely unfavorable to serious reflection. At one time they have been trembling for fear; at another, enraged at the loss of their friends, and thirsting for revenge; and often, for weeks and months at a time, we have seen nearly the whole population of our villages engaged day and night in dancing around the scalps of their enemies.

In consequence of the war between the Sioux and Ojibwas, we were compelled to abandon one of our stations, where the Indians were the most favorably located for improvement, and were making the greatest advances towards a state of civilization. Not a year or a month passes by, in which we are not obliged to witness the evil effects of this war on the character of those engaged in it. Since this letter was commenced, the writer has been interrupted by an uproar among the Indians. On inquiring for the cause, he learns that eighteen Sioux who have been out on a hunting expedition, have just been killed by a war party of the enemy. The survivors have returned with four scalps; and every night the air resounds with the shouts of all, young and old, male and female, engaged in dancing that most demoralizing of all dances, the scalp dance.

We shall not attempt to describe the effect which this state of things has on the minds and character of the Indians. Suffice it to say, that war as carried on by savages, where every man is a soldier and every individual is immediately exposed to its disastrous influence, is an evil the magnitude of which can hardly be overrated.

The manifold evils entailed by intemperate habits upon the aborigines of North America are well known to all. It was not to be expected that the Dakotas would be exempt from these evils. For several years past, they have been able to obtain almost any quantity of whiskey, by crossing to the east side of the Mississippi. And those living in the vicinity of the white settlements have not only made a free use of intox-

icating drinks themselves; they have become petty traders in the article, and carried it far to the west, to the manifest and very serious injury of the Indians residing in remoter districts.

Effect of Annuities.

Another obstacle to the improvement of the Sioux is described as follows:

Fifteen years ago the Sioux found it difficult to procure a living by hunting, and some of them were beginning to look about for other means of support. Had that state of things continued, we think that many of them, before this time, would have depended more on agriculture than the chase for subsistence. But in 1837, a part of the tribe sold a portion of their lands to the United States Government; and since that time the annuities which they have received, have enabled them to live in what they consider a state of affluence. With very little exertion on their part, they have an abundant supply of food and clothing; and they do not feel the need of any thing more.

Hitherto, almost all that the Sioux have received from the Government in exchange for their lands, in whatever shape it has come, has had a tendency to retard rather than to promote their civilization. We cannot reasonably expect that men who have never been accustomed to labor, and have been taught from their infancy that labor is degrading, will become industrious and laborious, when they see no need of it. Nothing but stern necessity will ever constrain them to adopt the habits of civilized life, and that necessity they do not now feel.

Though the Indians on the Upper St. Peters were not parties to the treaty of 1837, its influence has been hardly less pernicious on them than on those who were immediately concerned in it. The example of the Mdewakantonwans has shown them that men may eat, though they do not work; and instead of making any attempts to improve their condition by their own exertions, they are waiting the arrival of that happy period, when they too shall be able to live at ease on the bounty of the Government.

Dakota Society.

The mission do not by any means forget the power of Him who is able to bring forth streams in the desert, and cause the wilderness to bud and blossom as the rose. "But while," they say, "we are far from feeling satisfied that we have done all which we ought to have done, we think

that we are right in attributing our want of success, in some measure, to the unfavorable condition of our field of labor." And in this connection, they present a very affecting view of Dakota society.

Without the most extraordinary manifestations of divine grace, the gospel can never have free course and be glorified among this people, until a change takes place in their temporal circumstances; for Christianity cannot flourish among a people living in the lowest state of barbarism. It may be said that the civilization of the Indians would be the natural result of their conversion. And doubtless, if a majority of them were truly regenerated, they would soon make rapid advances in civilization; but, so long as the converts form a small minority, it is next to impossible for them, in existing circumstances, to rise much above the general level of the society in which they live. In the present state of things no Dakota can have in his possession a cow, or even a pig or chicken; and whatever the wishes of individuals may be, they are compelled, by the force of circumstances, to live with and like savages.

Those who are disposed to listen to our advice, we have persuaded to build houses, fence and plant fields, and try to live like white men; and when they have attempted to do so, we have aided them as far as was in our power; but both we and they have lost our labor. If they build comfortable houses, others occupy them; if they have a sufficiency of food, others eat it; and if they accumulate a little property, it is begged or stolen from them, until they become discouraged, and return to their skin tents, and to that poverty which is their only security from the attacks of thieves and beggars.

The Sioux can hardly be said to live in distinct families; but they are herded together like so many gregarious animals. Their tents are pitched in clusters, almost touching each other; and the dwelling of each is common to all. They can enjoy no moment of privacy or seclusion, either by day or by night; and our converts are compelled to hear continually the vilest conversation, and to witness the worst examples that human nature in its lowest state of degradation, can furnish. Every serious word exposes them to ridicule; and every attempt to stem the torrent of wickedness arouses a spirit of persecution. For them to refuse to conform to the example of the heathen

excites against them the hatred of those with whom they must associate; and to speak openly against idolatry, is considered little better than high treason. Their situation is worse than that of Lot in Sodom; for they can extricate themselves from it only by going out of the world.

Fruit of Past Labors.

Sad and disheartening as is this picture, our missionary brethren do not relinquish the hope of seeing brighter days. Their past labors, they believe, have not been wholly in vain; and hence they would thank God and take courage.

It is extremely difficult to ascertain the extent of the impression which we have made on the minds of this people; but we believe that it is much greater than the low state of our schools and congregations would seem to indicate. Were the Indians delivered from the control of extraneous influences, and were the conduct of each individual governed by his own feelings, we are confident there would be no lack of scholars in our schools, and that we should no longer have reason to complain of want of listeners to our preaching. The manners and general conduct of many of those who reside near our stations, have certainly been greatly improved since our residence among them; and this improvement has doubtless been chiefly caused by our instruction and example.

That we have done much towards removing the prejudices of the Indians, dispelling their ignorance, and preparing their minds for a right estimation of the benefits of civilization, we think no candid person, acquainted with the facts in the case, will deny. Many of them have learned much from us concerning the doctrines of the gospel, as also the falsehood and absurdity of their own superstitions; and we believe that not a few are kept back from publicly expressing their preference for Christianity only by the fear of ridicule and persecution. Though idolatry still maintains its hold on the affections of the great mass of the people, many of them are evidently convinced that it is a system of falsehood which must soon pass away.

Reasons for Hope.

The mission next advert very briefly to the encouragement which they find in their work.

The rapid encroachments of the white population, and the contemplated removal of the tribes east of the Missis-

sippi into this region, must, in the course of a few years at the farthest, deprive these Indians of their hunting grounds, and force them to cultivate the soil for a subsistence. Such a change in their mode of living must necessarily be attended with many beneficial results. Indeed, the advantages which will certainly result from such a change in their habits, are too numerous to be enumerated; and many of them are so obvious that they need not be mentioned.

The system of idolatry which prevails among the Sioux is of such a nature, that it can flourish only among those who live by the chase; and many of them are aware of the fact, that it must be abandoned whenever they become an agricultural people.

The wars in which the Sioux have been so long engaged must soon cease. It is probable that in less than five years the state of this country will be such, that the Indians will be compelled to live in peace.

The annuities which they receive will have an injurious effect on them for some time to come; but a large portion of the annuities which the Mdeawakantonwans now receive, will cease after a few years, and they have but little land remaining unsold. None of the Sioux will receive annuities enough for their support after their hunting fails; and if they once seriously turn their attention to farming, their annuities, now a source of so much evil, may be a help rather than a hindrance to their improvement.

Capacity for Improvement.

We do not flatter ourselves with the hope, that any change in the temporal condition of the Indians, however favorable it may be, will in itself produce any change in their spiritual condition. Doubtless the work of evangelizing the Sioux, so far as human agency is concerned, will be difficult in any circumstances, and one that will not be accomplished without hard and persevering labor; but we do not yet see why it should not continue to be prosecuted. After having so long contended with so many formidable obstacles, we are reluctant to give up the contest, just as many of them seem to be ready to disappear.

We see no reason why the Sioux on the Mississippi and St. Peters may not yet become a civilized and Christian people. In many respects they are not in so degraded a condition as some of the tribes around them; and there is a

prospect of their being as favorably located for improvement as any Indians on our frontiers. As regards their natural disposition and talents, they will not suffer in a comparison with any Indians with whom we are acquainted; and when they see sufficient motives to arouse them to action, many of them are energetic and persevering.

Notwithstanding there is so much in their present circumstances to discourage the well disposed from making any attempts to adopt a better mode of living, we have had occasional examples of enterprise and perseverance, which show that much might be expected from them in more auspicious circumstances. That they are not all contented with their present condition, and determined to make no efforts to improve it, may be inferred from the fact that, excepting one family, the band at Oak Grove have lately, with the aid of their farmer, erected for themselves comfortable log-houses. Most of the labor of building was performed by the Indians themselves; and it is not probable that they will ever again be willing to dwell in such miserable hovels as they formerly inhabited.

In passing from this general subject, the mission add: "The time is near when the removal of the Indians will render it necessary for us to abandon all the stations which we now occupy, with the exception perhaps of Lac-qui-Parle; and when that period shall arrive, a combination of untoward events and unpropitious circumstances may render it expedient for us to abandon this mission altogether. But we do not anticipate any such state of things. On the contrary we think we may reasonably hope to labor for their benefit with greater advantage after their removal than we can now."

Dependence of the Mission.

In conclusion, these brethren cast themselves and their work upon the arm of the mighty God of Jacob. Their request for an interest in the supplications of Christians is earnestly commended to all who love the Lord Jesus Christ in sincerity.

The chief instrumentality that we would make use of, in seeking to bring back these wandering sheep to the fold of the Good Shepherd, is the truth as it is in Jesus, presented plainly, in a spirit of love, and illustrated by holy lives and a godly conversation; and the only power on which we rely to give efficacy to that instrumentality, is the Holy Ghost sent down from heaven, in answer to believing and fervent prayer. We believe that

we may hope, and ought to hope, that the gospel of Christ will, if faithfully exhibited to this people, prove the power of God to their salvation, notwithstanding the many things which combine to render it of no effect.

We are often oppressed with a sense of the responsibility resting on us; and we would solicit your prayers and the prayers of the churches, that our want of faith in God and fidelity in his service may not hinder the salvation of the perishing heathen around us.

Recent Intelligence.

NESTORIANS—A letter from Mr. Breath, dated Trebizond, September 15th, gives information of the safe arrival, at that place, of the company which sailed in June, for the Nestorian mission. He says, "We are all in good health and spirits, and do not look at all with dread upon the mountains that lie before us." Arrangements had been made for their journey to Oromiah, and they expected to leave Trebizond on Monday, September 17th.

AHMEDNUGGUR.—A letter from Mr. Wilder announces the death of an infant child of Mr. Fairbank. Several of the members of the mission are suffering from ill health.

MADURA.—Mr. Muzzy, in a letter dated July 1st, gives an interesting account of an aged native member of the church, who had recently deceased. This account, with some other extracts from Mr. Muzzy's letter, may appear in a future number of the Herald. He says, at the close of his letter, "Although we have not been permitted [of late] to witness any great movement in favor of our cause, we have not experienced any extensive reverse; and circumstances are frequently coming to our knowledge which convince us that the seed sown is germinating; that the leaven we have been, for so many years, casting into this mass is at work, and will, if we do not interrupt the process by our inaction or impatience, effect a glorious result."

Home Proceedings.

EMBARCATION OF MISSIONARIES.

REV. JACOB BEST, of Stuyvesant, Columbia County, N. Y., sailed from New York on the 3d of November, in the brig *Lowder*, Capt. Brown, for Cape Palmas; in company with missionaries of the General Assembly's Board, who go to form a new mission in that part of Africa.

Mr. Best is a graduate of Williams College, and of Union Theological Seminary; and is to join the mission at Gaboon.

DONATIONS,

RECEIVED IN OCTOBER.

MAINE.

Kennebec co. Conf. of chs. B. Nason, Tr.	
Hallowell, S. cong. ch. and so. (of wh. fr.	
Mrs. Sophia Bond, to cons. Rev. W. L.	
Hyde, of Gardiner, an H. M. 50.)	105 04
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Bath, Winter-st. a. for John O.	
Fiske, Ceylon,	30 00
E. Thomaston, Cong. so.	16 00—36 00
Somerset co. Aux. So. C. Selden, Tr.	
Mercer, m. c.	2 00
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Limington, m. c.	15 00
So. Berwick, for <i>Lynthia Ann Hansen</i> , and <i>Mary A. C. Norton</i> , Ceylon,	40 00—55 00
	198 04
Camden, Fem. miss. so.	12 32
	210 36

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.	
Fitzwilliam, Gent. 80,03; la. 51,81; Mrs.	
P. Wright, 10; Mrs. M. Sabin, 10; m. c.	
18,56; (of wh. to cons. Mrs. JANE S.	
KIMBALL an H. M. 100;)	170 40
Grafton co. Aux. So. W. W. Russell, Tr.	
Campton, Cong. ch. and so.	16 50
Hanover, Dartmouth college ch. and	
so. m. c.	115 00
Orfordville, A lady in Mr. Hodgman's	
cong.	5 00
Plymouth, Cong. so. m. c.	88 00—224 50
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Hollis, Benev. asso. to cons. Rev. M. D.	
Gordon an H. M.	100 00
Merrimack co. Aux. So. G. Hutchins, Tr.	
Boscawen, E. cong. so.	19 00
Canterbury, Cong. ch. and so.	41 00
Dunbarton,	42 47
do.	
Hopkinton, 1st do. 33,41; m. c. 23,66;	
la. miss. so. 21,44; wh. cons. Rev.	
C. M. CORDLEY an H. M.	78 51
Warner, Cong. ch. and so. 9,50; m. c.	
8 1/2 F. E. 5;	22 50
W. Boscawen,	33 52—237 00
Stratford co. Conf. of chs. E. J. Lane, Tr.	
Alton, Mrs. K.	1 00
Burlington, Ch. and so.	13 75
Dover,	62
Farmington, Ch. and so.	11 51
Great Falls, m. c.	38 78
Rochester, Ch. and so.	39 00
Wolboro', 18,10; a pastor's daughter,	
20c.;	18 30—122 96
Sullivan co. Aux. So. D. S. Dutton, Tr.	
East Plainfield, Cong. ch. and so. 15,33;	
a. s. 67c.;	16 00
	870 86

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Cornwall, Juv. miss. so. of s. s.	5 00
Caledonia co. Conf. of chs. E. Jewett, Tr.	
St. Johnsbury, E. & T. Fairbanks & Co.	150 00
Chittenden co. Aux. So. M. A. Seymour, Tr.	
Burlington, m. c.	5 00
Colchester, W. R.	2 00
Essex, Cong. ch. m. c. 3,50; la.	
11,23;	14 73—21 72
Orange co. Aux. So. E. C. Redington, Tr.	
Wells River, m. c.	5 00
Orleans co. Conf. of chs. H. Hastings, Tr.	
Brownington, Cong. ch. m. c.	5 00
Coventry, Cong. ch. 13,35; la. 2,76; 16 01	
Iraburg, Cong. ch. and so. 4,73; m.	
c. 4,17;	8 90
Newport, Cong. ch. and so.	6 73—36 63
Rutland co. Aux. So. J. Barrett, Jr. Tr.	
Castleton, Rev. U. M.	2 00
Rutland, Joel Green,	100 00—102 00

Washington co. Aux. So. J. W. Howes, Tr.		Middlesex South Conf. of chs.	
Berlin, Rev. J. Hobart,	5 00	Concord, A lady,	10 00
Windsor co. Aux. So. J. Steele, Tr.	2 00	Norfolk co. Aux. So. Rev. S. Harding, Tr.	
Hartland, Juv. sew. so.	327 35	Canton, Evan. cong. ch. and so.	13 22
		Roxbury, Eliot ch. and so. m. c.	24 21—38 03
MASSACHUSETTS.		Old Colony Aux. So. H. Coggeshall, Tr.	
Barnstable co. Aux. So. W. Crocker, Tr.	12 00	N. Rochester, Rev. L. Briggs,	15 00
Centreville, Ch. and so.		Taunton and vic. Aux. So.	
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.		Norton, Rev. W. BARROWS's so. m. c. wh.	50 00
Custisville, A bal.	3 00	cons. him an H. M.	
Pitcairn, 1st cong. s. s.	26 00	Worcester co. Central Asso. A. D. Foster, Tr.	3,000 00
S. Adams, Ch. and cong. wh. cons.		Worcester co. North, Aux. So. B. Hawks, Tr.	353 00
Rev. H. A. WILDER, S. Africa, an		Ded. countf. note, 2 00—351 00	
H. M.	53 90		7,245 51
Stockbridge, Ch. and cong.	43 80—126 00		
Boston, S. A. Danforth, Agent,		A friend, 8; Andover, a student in theol. sem.	
(Of wh. fr. Maverick juv. miss. so. for sup.		10,85; C. T. 2,15; Chelsea, Winnisimmoth	
of Mr. Schaufler, 25.)	769 18	ch. and so. m. c. 47,16; E. Cambridge,	
Essex co. South, Aux. So. C. M. Richardson, Tr.		evan. cong. ch. m. c. 8; Newton, E. par.	
Esex, Cong. ch. and so.	68 00	m. c. 17,11; W. Dracut, a friend, 1; Wo-	
Lynn, Ortho. so.	34 00	burn Centre, 5;	99 27
Marblehead, Two friends,	11 00		
Rockport, Mr. Gale's so. la. sew. so.	20 00		7,344 78
for debt,		Legacies.—Abington, Edward Cobb, 1,000;	
Salem, A fem. mem. of Tab. ch. for	10 00—143 00	Salem, Miss Hannah Glover, by J. Stone,	
debt,		Ex'r, 84; Yarmouth, Elisha Doane, by Rev.	
Franklin co. Aux. So. L. Merriam, Tr.		N. Cogswell, Ex'r, 500;	1,584 00
Bernardston, Ortho. cong. so.	7 35		8,926 78
Conway, Burkville, m. c.	8 55		
Gill, Cong. so.	20 00		
Greenfield, 1st do. 20; Rev. Dr. C. 5; 25 00			
Hawley, E. par. cong. ch. and so.			
6,50; a friend, 1; do. 25c.	7 75		
Leverett, Cong. so.	9 72		
Montague, Cong. so. 1; gent. 17,23;			
la. 11,11; m. c. 18,19; s. s. for			
chil. in sch. at Constantinople,			
5,50; Trustees of estate of Esther			
White, dec'd, 7,50;	60 53		
Northfield, Trin. so.	2 50		
Rowe, Evan. cong. ch. 7,10; m. c.	31 23		
24,13;			
So. Deerfield, 1st cong. so. 69,35; s. s.			
for c. fund. 4;	66 35		
Sunderland, Cong. so.	45 38		
Warwick, Gent. 10,75; la. 18,65;			
m. c. 5,50;	34 90		
West Charlemont, m. c.	96 15—348 41		
Hampden co. Aux. So. C. Merriam, Tr.			
Agawam, Contrib. 14,17; m. c. 27,16; 41 33			
Cabotville, Mr. Clapp's so. m. c. 100;			
coll. 26;	126 00		
Chester, Coll. 43,31: m. c. 59,41;	102 72		
Chicopee, 1st par. 32,87; m. c. 8;			
Falls, coll. 89,16;	130 03		
E. Longmendow, m. c.	40 39		
Feeding Hills, Cont. 28,63; m. c. 2,35; 30 98			
Ireland Parish, Coll. 22,10; m. c.			
17,75;	39 85		
Long Meadow, Gent. 47,95; la. 27,15;			
m. c. 18,85;	93 25		
Ludlow, Mr. Tuck's so. 54,71; m. c.			
45,29; to cons. Mrs. ANN R. TUCK			
an H. M.	100 00		
Monson, Union char. so. 64,81; la.			
37,18; coll. 28,01; m. c. 24,37;			
A. Shaw, 3; gent. 43,60; Mrs. S.			
V. Norcross, 10;	212 97		
N. Wilbraham, m. c. 33,25; coll.			
34,57;	67 82		
S. Wilbraham, Coll. 23; m. c. 12,50; 35 50			
Southwick, 1st cong. so. 19,45; m. c.			
21,79;	41 17		
Springfield, Dr. Osgood's so. m. c.			
432,39; S. ch. 268; m. c. 107,19; 807 58			
W. Granville, Coll. and m. c.	30 26		
W. Springfield, 1st cong. so.	101 76—2,001 61		
Hampshire co. Aux. So. J. D. Whitney, Tr.			
Amherst, Gent. 102,62; la. 71;	173 62		
Plainfield, Cong. ch. and so. m. c.	20 00		
South Hadley, m. c.	5 00		
Williamsburg, A friend,	50 00—248 62		
Harmony Conf. of chs. W. C. Capron, Tr.			
Coll. at ann. meeting,	17 66		
Millbury, S. W. 5; 2d ch. 23;	88 00		
Upton, A friend, for debt,	2 00—107 66		
Middlesex North and vic. J. S. Adams, Tr.			
Groton, A friend,	25 00		

Plymouth, 1st so. 90.85 ; m. c. 27.39 ; 118.24	
Plymouth Hollow, Coll. (of wh. fr.	
E. Langdon, wh. and prov. dona.	
cons. HENRY L. BIDWELL, an H.	
M. 50.) 129.55 ; m. c. 24.75 ; 154.30	
South Britain, Coll. 83.75	
Torrington, 70.57	
Torrington, wh. and prov. dona. cons.	
Mrs. MARY MCKINSTRY an H. M. 52.91	
Warren, Coll. 78.75	
Washington, do. 136.76	
Watertown, do. 90.96 ; m. c. 22.75 ; 113.71	
Wolcottville, Coll. 38.38	
Woodbury, North, 14.00	
Woodbury, South, Coll. 95.64 ; m. c.	
16 ; la. benev. so. 10.36 ; 122.00	
	2,070.74
Ded. for printing and unc. money, 9.84-2,060.90	
Middlesex Assn. S. Silliman, Tr.	
Essex, Cong. ch. gent. 86.06 ; la. 55.68 ;	
m. c. 55.68 ; 200.00	
New Haven City, Aux. So. A. H. Maltby, Agent.	
New Haven, Union m. c. 5.57 ; Yale coll.	
do. 4.94 ; young la. Madura so. for a child	
in Madura, 20 ; 30.51	
New Haven co. East, Aux. So. A. H. Maltby,	
Agent.	
Branford, Gent. 27.06 ; m. c. 2.45 ; 29.51	
Madison, La. cent so. 20.00	
Meriden, 1st cong. ch. 72.18 ; central	
cong. ch. 30 ; 102.18-151.69	
New Haven co. West, Aux. So. A. Town-	
send, Tr.	
Birmingham, m. c. 21.35	
Hamden, Mt. Carmel, 24.89 ; m. c.	
21.98 ; 46.87	
Hamden Plains, 75.60	
Milford, 1st so. gent. 99.81 ; la. 85.02 ;	
coll. 25.82 ; s. s. for sch. in Ceylon,	
45.35 ; 1st and 2d so. m. c. 35.50 ;	
C. B. 3 ; D. S. 2 ; 296.50	
Orange, 45.98	
Oxford, 19.50	
Prospect, 8.00	
West Haven, Gent. 66.65 ; m. c.	
25.40 ; 93.05	
Woodbridge, Gent. 36.86 ; la. 51 ;	
m. c. 23.29 ; s. s. 3.64 ; 114.79-720.04	
New London and vic. Aux. So. C. Chew, Tr.	
East Lyme, Cong. ch. 10.00	
Groton, Cong. ch. 6 ; m. c. 8 ; 14.00	
New London, 2d cong. ch. m. c. 2.67 ;	
s. s. miss. asso. for Artemas Boies,	
Ceylon, 20 ; 22.67-46.67	
	6,274.73
RHODE ISLAND.	
Kingston, cong. ch. and so. m. c. 13 ; Provi-	
dence, benev. cong. ch. 40 ; 53.00	
NEW YORK.	
Auburn and vic. T. M. Hunt, Agent.	
Auburn, 1st pres. ch. to cons. Rev.	
P. G. COOKE an H. M. 185.11 ; 2d	
do. m. c. 12.08 ; J. Alling, 10 ; 207.19	
Canada, E. Benedict, 10.00	
Cayuga, Pres. ch. 25 ; sum. miss.	
asso. 26.94 ; 51.94	
Genoa, 1st pres. ch. to cons. LEMI	
BRADLEY an H. M. 100 ; 1st cong.	
ch. m. c. 7 ; 107.00	
	376.13
Ded. disc. 87-375.26	
Board of Foreign Missions in Ref. Dutch ch.	
C. S. Little, New York, Tr.	
Canajoharie, R. D. ch. 11.00	
Coeyman's Landing, do. 18.00	
Nyack, R. D. ch. 35.17 ; av. of a	
gold ring, 3d. ; 35.55	
Tarrytown, m. c. 17.00	
Tompkinsville, B. M. Van Buren,	
dec'd. 27.38	
West Rotterdam, R. D. ch. 20.00-128.93	
Buffalo and vic. J. Crocker, Agent.	
Buffalo, 1st pres. ch. m. c. 52.00	
W. Aurora, Cong. ch. 11.25-63.25	
Chautauque co. Aux. So. J. D. Carlisle, Tr.	
Carroll, Cong. ch. 8.53	
Sherman, do. 6.12	
Westfield, Pres. ch. m. c. 23.88-36.53	
Geneva and vic. C. A. Cook, Agent.	
Albion, Pres. ch. 11.00	
Cortlandville, do. 62.76	
Genesee, Pres. ch. to cons. EPHRAIM	
CONE an H. M. 100.00	
Geneva, Pres. ch. 71.53 ; C. A. Cook,	
20 ; 91.53	
Hammondsport, Pres. ch. 32.75	
McGrawville, do. 15.00	
Mount Morris, do. 83.91	
Rushville, Cong. ch. 24.21 ; gift of	
a dying daughter, 10 ; do. of do.	
3.37 ; 37.58	
	434.53
Ded. disc. 73-433.80	
Greene co. Aux. So. J. Doane, Tr.	
Catskill, Pres. ch. 110 ; m. c. 47.07 ; 157.07	
Durham, Fem. cent so. 33.50-190.57	
Monroe co. and vic. E. Ely, Agent.	
Rochester, 1st pres. ch. 343.29 ; Brick do.	
65.71 ; mon. fem. miss. prayer-meeting, 15 ; 424.00	
New York City & Brooklyn Aux. So. J. W.	
Tracy, Tr.	
(Off wh. fr. Scudder miss. so. of West pres.	
ch. 95.81 ; S. pres. ch. m. c. Brooklyn,	
142.55) 637.48	
Otsego co. Aux. So. Rev. G. S. Boardman, Tr.	
Cooperstown, Pres. ch. s. s. 14.86	
Richfield Springs, Pres. ch. 12.57-27.43	
Plattsburg and vic. L. Myers, Tr.	
Plattsburg, Pres. ch. for debt, 74 ; m. c. 41 ; 115.00	
St. Lawrence co. Aux. So. H. D. Smith, Tr.	
Potsdam, L. Knowles, 5.00	
Syracuse and vic. J. Hall, Agent.	
Leox, J. Bruce, 10.00	
Washington co. Aux. So. M. Freeman, Tr.	
Argyle, Mrs. Stiles, dec'd, by R.	
Stiles, 5 ; E. S. 3 ; S. W. 2 ; T. C.	
McC. 2 ; A. M. R. 1 ; L. H. 1 ; 14.00	
Cambridge, Pres. ch. m. c. 30 ; J.	
Robinson, 10 ; 40.00	
Salem, Pres. cong. 24 ; m. c. 30 ; a	
friend, 1 ; 55.00	
Whitehall, 1st pres. so. m. c. 70 ; juv.	
miss. so. of a. s. in pres. ch. 60 ; 130.00	
W. Greenville, m. c. 40.00-279.00	
	2,728.25
A friend, 100 ; do. 2 ; a lady, 2 ; Albany, 4th	
pres. ch. 100 ; Arcade, H. P. and wife, 1 ;	
Bainbridge, A. Robbins, 5 ; Canterbury,	
pres. ch. 29 ; Clinton, young la. sew. so.	
for Daniel Poor, Ceylon, 20 ; Conklin,	
m. c. 3 ; Constableville, S. M. 3 ; N. M.	
50c ; Essex, pres. ch. m. c. 7 ; Galway,	
Rev. A. L. Chapin, 21 ; Jordan, 1st pres.	
ch. m. c. 20 ; Leyden, la. miss. asso. for	
sehs. in Madura, 20 ; Little Falls, pres. ch.	
9.38 ; Livingstonville, Rev. T. Williston	
and others, wh. and prov. dona. cons. SETH	
T. WILLISTON an H. M. 75 ; Malden, pres.	
ch. 1.50 ; C. Isham, wh. cons. SAMUEL	
ISHAM an H. M. 100 ; G. Isham, 50 ; T.	
Isham, 10 ; Marion, J. B. 4 ; E. M. 1 ;	
Mexico, 1st pres. ch. 20 ; Niagara Falls,	
pres. ch. and cong. 15 ; la. miss. so. 35 ; wh.	
and prov. dona. cons. JOHN McDONALD an	
H. M. ; Preble, Mrs. S. Harris, dec'd, 4.83 ;	
Sand Bank, pres. ch. 2 ; Schaghticoke, s. s.	
for sehs. in Madras, 4 ; Schenectady, Rev.	
J. P. Fisher, wh. and prov. dona. cons. N.	
D. FISHER, of Galt, Can. an H. M. 60 ;	
S. D. S. F. 1,10 ; Sidney Plains, cong. ch.	
m. c. 5 ; Troy, 1st pres. ch. a. s. for sup.	
of Philip Karabell, Syria, 30 ; Truxton, S.	
Hutchinson, 30 ; Winfield, cong. ch. m. c.	
5,15 ; Windham Centre, pres. ch. 15.08 ;	
	802.54
Legacies. — Huntington, Asahel R. Gilder-	
sleeve, by T. W. Gildersleeve, Ex'r, 25 ;	
Southampton, Harriet Havens, by C. T.	
Doring, Ex'r, 15 ; int. 5,46	
	45.46
	3,576.25

NEW JERSEY.

Board of For. Miss. in Ref. D. ch. C. S. Little, New York, Tr.	
Hackensack, R. D. ch.	37 00
New Brunswick, do.	51 18
Pompton, do. for debt,	4 50
	92 68
Less postage,	06—92 68
Caldwell, pres. ch. 15; Madison, fem. juv. miss. so. to ed. a native female at Madras, 20; Newark, 3d pres. ch. m. c. 21,78; a bro. and sis. 1; N. Hardiston, coll. 30; W. Bloomfield, pres. ch. 20,66; juv. miss. so. 24,35;	

PENNSYLVANIA.

Allentown, pres. ch. m. c. 6,35; Honesdale, S. Z. Lord, 10; Lawrenceville, pres. ch. 30; Philadelphia, a friend, 10; Shireleysburg, John Brewster, 100;	
	156 35

DELAWARE.

Newark, mite so.	12 00
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MARYLAND.

Baltimore, 5th pres. ch. m. c.	300 00
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VIRGINIA.

Strasburg, Pres. ch. 13; Woodstock, do. 50;	63 00
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GEORGIA.

Greenfield, m. c.	5 00
Legacies.—Marchmont, John Fox, 2,732 25; less expenses, 366,97;	2,345 28
	2,350 28

OHIO.

Western For. Miss. So. G. L. Weed, Tr. Cincinnati, S. Clark, for debt, 20; Dayton, 3d-st. pres. ch. 60; s. s. for miss. in India, 21; mech's and manuf's s. s. 8,85; Pleasant Hill, Dr. Williams, for debt, 10; Troy, la. miss. asso. of 1st pres. ch. wh. cons. JOHN G. TELFORD and Mrs. NANCY ORBISON H. M. 201,61;	
Western Reserve Aux. So. Rev. H. Cee, Agent. Chagrin Falls, H. Peirce, 5; Kirtland, 9,50; A. C. Russell, 30; in benev. so. 10,13; Streetsboro, Rev. J. Tracy, 10;	

Hamilton, friends of Mr. Wilson, Syria, 17; Margaretta, pres. ch. 7; Norwalk, 1st pres. ch. to cons. JOHN R. OSBORN an H. M. 100; M. 201,61;	
	321 46

INDIANA.

By G. L. Weed, Tr. Crawfordsville, Wabash college, miss. asso. 5; Greenwood, L. L. T., Jr. 1; Lebanon, pres. ch. 7; New Albany, pres. ch. m. c. 28; Putnamville, do. 18; Salem, do. 22; Thorntown, do. 3,20;	
South Bend, pres. ch. m. c. 28,47; W. H. 25c.; S. C. 33c.; E. C. 39c.; M. C. 56c.;	510 09

ILLINOIS.

By G. L. Weed, Tr. Waverly, cong. ch.	
Albany, cong. ch. 12,50; s. s. 4; Alton, pres. ch. 54,60; Chicago, 2d pres. ch. 290,60; Dover, pres. ch. 20; Jericho, T. Pierce, 10; Lisbon, cong. ch. 20; Pittsburg, A. W. H. 50; Rockford, N. N. Lord, 15;	41 30

MICHIGAN.

Michigan Aux. So. E. Bingham, Tr. Ann Arbor, cong. ch. m. c. 9,75; W. S. S. 10; E. P. 3; Battle Creek, pres. ch. 15,63;	
	476 70

Donations.

Cassopolis, do. 21; Detroit, J. T. Joy, 11; Fentonville, pres. ch. 1,93; Hanover, Miss E. Page, 10; Jackson, cong. ch. 30,30; Lodi, pres. ch. 6,50; Lyons, S. A. W. 2; W. P. W. 1; Monroe, pres. ch. 20; Niles, do. 18,62; Romeo, cong. ch. 11; Saline, pres. ch. 6,75; Sumption's Prairie, do. 2; Troy, do. 3,04; Unadilla, do. m. c. 5; Webster, do. 25; White Lake, do. 11,23; Ded. disc. 1,50;	216 98
Adrian, 1st cong. ch.	50 00
	266 28

WISCONSIN.

General Convention of Wis., (of wh. to cons. Rev. ALEXANDER MONTGOMERY, of Beaver Dam, an H. M. 50,) 104,47; Beaver Dam, indiv. 4; Oshkosh, Mrs. W. dec'd, 1; White Creek, cong. ch. 5;	114 47
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IOWA.

Dubuque, cong. ch. m. c.	53 82
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TENNESSEE.

Maryville, New Providence ch.	25 00
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IN FOREIGN LANDS, &c.

Doaksville and Pine Ridge, Choc. na. 21,13; do. col'd for African miss. 1,63;	29 75
Park Hill, Cher. na. m. c.	17 37
Tuscarora, fem. miss. so.	2 50
Bedwell Park, Eng. Sir Culling Eardley, 7,05; a friend, by do. 2,35;	9 40
Amoy, China, J. Milne, 50; Hongkong, indiv. for lamps, 90;	140 00
	192 02

Donations received in October, (of which to liquidate the debt, \$126; prev. rec'd, \$45,296 68;)	\$21,167 71
Legacies,	\$3,974 74

~~~~~	\$25,142 45
~~~~~ TOTAL from August 1st to October 31st,	\$45,476 08

CHILDREN'S FUND FOR EDUCATING
HEATHEN CHILDREN.

Amount received in October,	\$361 20
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DONATIONS IN CLOTHING, &c.

Andover, Ms. 50 Well's Grammar and 50 Ely's do. fr. W. H. Wardwell.	
Brooklyn, N. Y. A box, fr. Mrs. Hyde, for Mr. Shelton, Madura.	
Clinton, N. Y. A box, fr. Mrs. A. Dibble, for S. N. Castle, Sandw. Isls.	
Holliston, Ms. A box, fr. fem. read. so. for Rev. L. Spaulding, Ceylon.	
Newark, N. J. A box, fr. Mrs. M. Riggs, for Miss Mary Riggs, Ceylon; do. from do. for Rev. E. Riggs, Smyrna.	
New London, Ct. A box, fr. la. for Rev. J. Potter, Fort Saeling	
New York city, A box, for Mr. Mills, Ceylon; do. fr. Rev. W. Barnard, for Mr. Homes, Constantinople; do. fr. D. T. Blauvelt, for E. O. Hall, Sandw. Isls.; do. fr. B. T. How, for P. R. Hunt, Madras; do. fr. Peter Anna, for Mr. Dimond, Sandw. Isls.; do. fr. Bible House, for Mr. Riggs, Smyrna.	
N. Danvers, Ms. A box fr. chil. miss. so in Mr. Braman's cong. for Mr. Wheeler, Ojibwa miss.	25 00
Philadelphia, Pa. 22 boxes of medicines, fr. D. Jayne, for Sandw. Isls. miss.	1,556 50
A box, fr. Miss Bayard, for J. L. Wilson, W. Africa.	
Union Grove, Ill. 4 bbls. flour, and 2 bbls. pork, rec'd at Lac-qui-Parle.	
Washington, D. C. A box, fr. Rev. J. R. Eckard, for Rev. J. L. Wilson, W. Africa.	

